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FOR THE
SACRED HEART
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A CENTURY OF SERVICE

FOR THE

SACRED HEART

IN THE

UNITED STATES

BY THE

BROTHERS OF THE SACRED HEART

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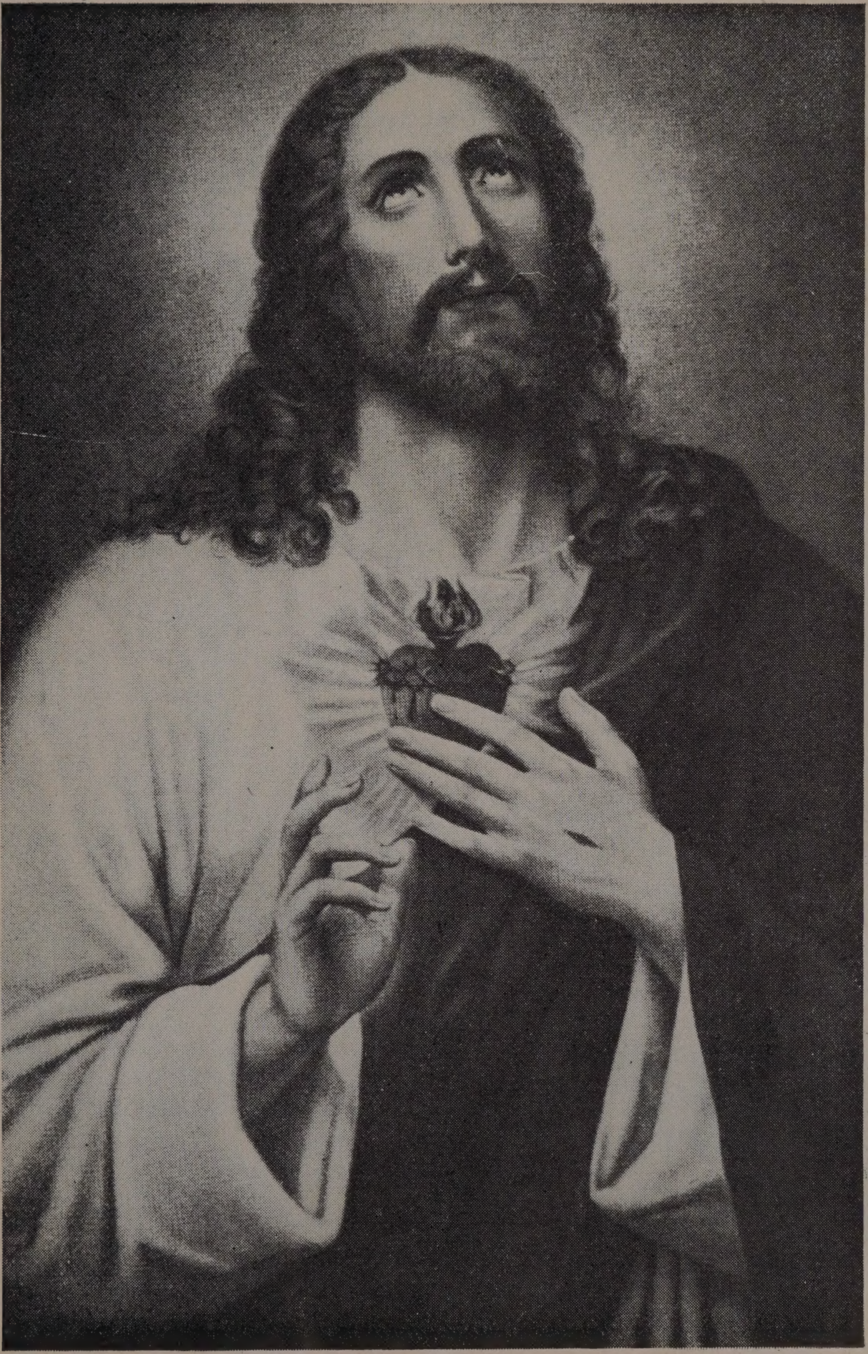
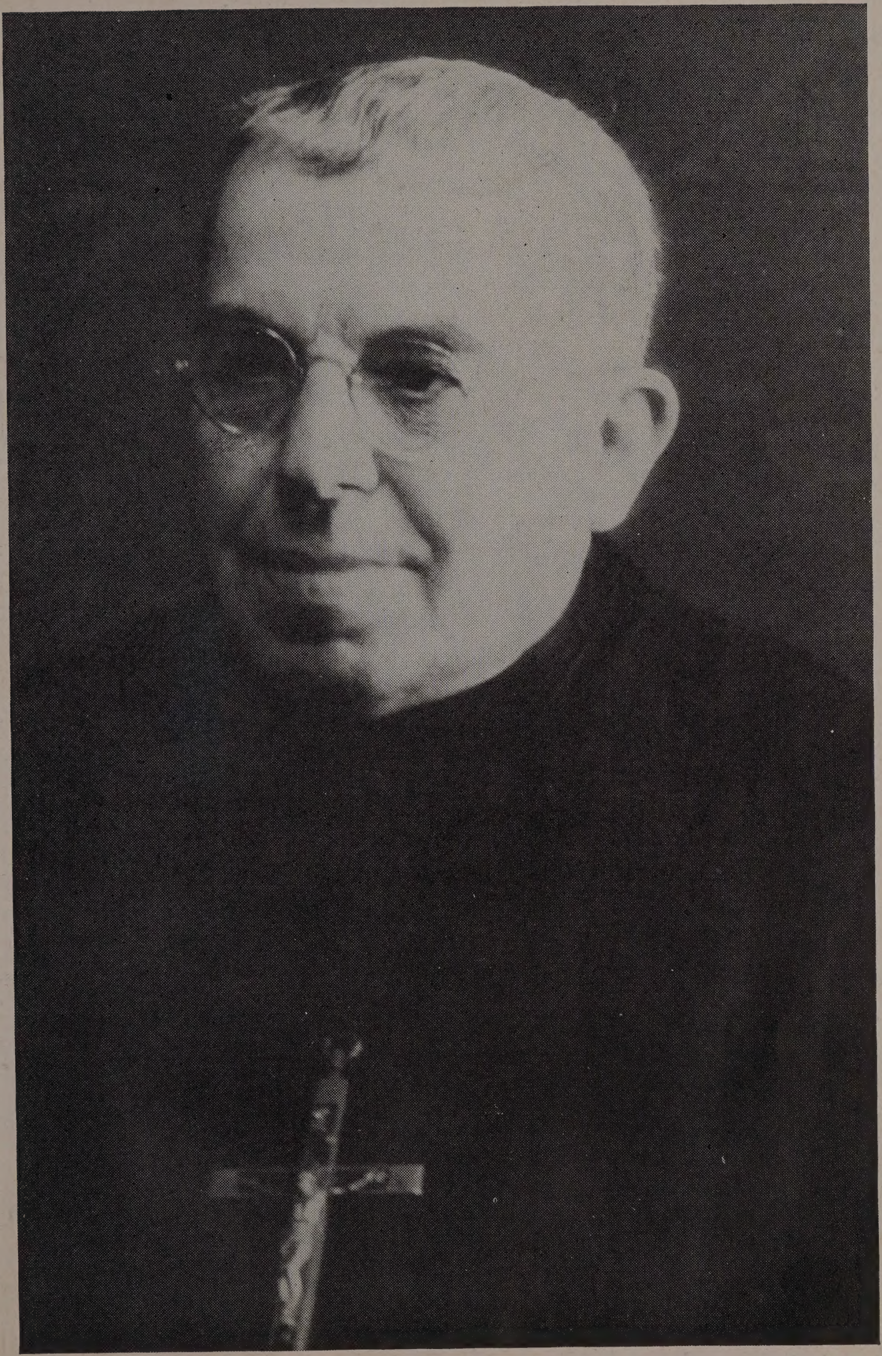


Most Sacred Heart of Jesus

His Holiness Pope Pius XII



The Reverend Brother Albertinus
Superior General of the Brothers of the Sacred Heart

PREFACE

A century of patient toil and struggle, a century of unfailing faith and love, a century for God and country, a century of unremitting labor to draw to Christ the minds and hearts of many a youth—such was the task of the Brothers of the Sacred Heart, principally in our Southland.

They taught the catechism which is, says Pius XII, the great handbook of the love and fear of God, of Christian wisdom, and of eternal life.

They taught sanctity, which is the crowning knowledge of all arts, of all sciences, and all the professions.

Withal, they taught exceedingly well the various branches of learning, and thus molded the lives of their scholars for time as well as for eternity.

Nothing could daunt their courage: neither the yellow fever epidemics which, time and again, decimated their ranks; nor the tropical storms which repeatedly damaged their institutions; nor the trying days of the Civil War which closed their budding schools; nor even the destroying fires in which perished their principal establishment in the South.

Undismayed in storm as in calm, in adversity as in prosperity, in friendship as in enmity, they stood the test; they proved themselves to be brave and heroic; and they thereby drew down the blessings of God upon themselves and their works. At present, they not only have wonderful educational establishments in the South, but also have extended their field of labor into the North and into Canada, and even abroad into the missions of the entire world. Thus is realized the wish of our first Superior General, Brother Polycarp, who wrote to our pioneer Brothers: "I pray for the day when many learned and zealous Brothers shall advance the interests of the Sacred Heart throughout the New World!"

The present book tells interestingly the story of the labors of the Brothers of the Sacred Heart during the first century of their apostolate in America.

Dear readers, whoever you may be, do not look for an earthly motive in the men of such arduous labors. Those men found their inspiration, their strength, their heroism, and their reward in the Heart of Him who said: "Suffer the little children to come unto Me . . . . Every time you did a good deed to one of these little ones, you did it to Me!"

Onward, my dear Brothers, for another century of splendid religious life and of devoted labor for the spiritual and temporal welfare of youth and for the greater glory of the Sacred Heart of Jesus.

BROTHER ALBERTINUS, S. C.,
Superior General.

December 3rd, 1945,
Feast of St. Francis Xavier.

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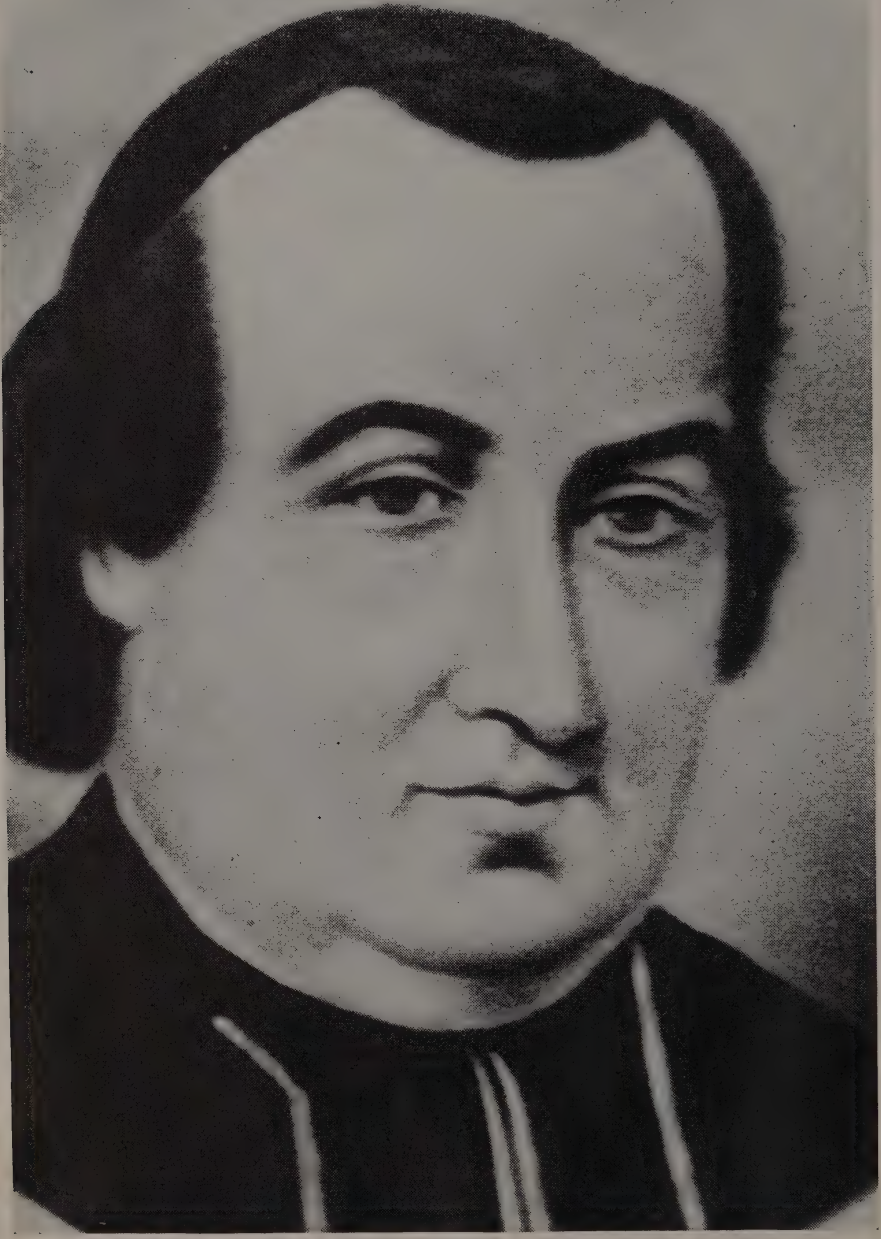
PART I

FOUNDATIONS



Reverend André Coindre
Founder of the Brothers of the Sacred Heart

Chapter I

PERE ANDRE COINDRE

Founder of the Brothers of the Sacred Heart

Two decades of the nineteenth century had already passed. The Church of France was beginning her second spring after the cruel winter of discontent of the Reign of Terror. The spiritual wheat fields were devastated or thickly sown with the tares of the atheism of the encyclopedists and the minds of men filled with the scoffings of the intellectuals. There was indeed great need of worthy and self-sacrificing harvesters to root out the cockle and burn it with their zeal.

Napoleon came; and after subjecting the Directory to his will, he recognized that the greatest strength of France rested in the Church of which she was the Eldest Daughter. He knew that a sane, stable society could not be reestablished except upon that Catholic tradition which had always been the glory of the French Church and still is the admiration of history.

In a concordat which Napoleon made with the Pope, he reestablished the Church's cult and gave it a limited freedom. The Church again saw her hierarchy restored, her desecrated temples reconsecrated, and the glory of her liturgy celebrated openly and with the pomp it deserved. It felt new pulsations of life, and haunted confessors of the faith came from their hiding places to begin anew the work of salvation. Alas, the ruin was great. In many places faith had been all but destroyed, sacred truth was an irreverent byword and the light of heaven was dim, indeed.

It was a heart-burning task, this seeking out the few remaining faithful, but the undaunted confessors began with sublime courage the work of restoration. Many zealous priests, who had borne the brunt of the Terror, banded together in missionary societies for the purpose of prayer and sacrifice for their own personal sanctification and thus fortified and with united effort, they began to implant into starved souls the saving maxims of the gospel which had been the butt of Voltairian ridicule.

Cardinal Fesch, uncle of Napoleon and at the time, Archbishop of Lyons, established one of these societies in the former monastery of the Chartreux, on the Croix Rousse, and called it the Société des Chartreux. Here, under the direction of Abbé Rauzan, the work flourished and numerous souls were brought back to the ancient faith. But the despot Napoleon could not brook such societies, which he thought inimical and harmful to his authority; so he suppressed them all by a decree in 1809. The Société des Chartreux was dissolved; nevertheless, its members went about doing the good they could but without united action.

At the fall of Napoleon the society was reorganized under the patronage of St. Irénée, the founder of the Church of Lyons. This new society had a triple aim: first, to prepare and foster missionaries; second, to direct preparatory seminaries; third, to cultivate priestly vocations. Untrammeled in its work by the governmental authorities, the society was very successful. Many zealous priests joined it and these gave missions in all the surrounding parishes, which brought most consoling results in the renewed piety of the faithful and the return to the Church of numerous fallen-away Catholics.

There was at this time a young priest, Andre Coindre, who was attracting attention by his great eloquence and devouring zeal. He was born in Lyons, Feb. 26, 1787. His father was a modest merchant, and his mother was one of those honest devout Christian women of whom France is so proud. In this good Catholic home, André was early trained in solid virtue. As Catholic schools were at that time proscribed and as the teaching of religion was declared a crime by the State, André was instructed secretly by his mother in his catechism and trained in all Christian virtues. Religious exercises, public or private, were forbidden, but the courageous Catholics of Lyons emulating the example of the early Christians, assembled furtively at some private family home where they were given the consolations of their faith.

Vice was rampant everywhere, but André, of a lively upright disposition, kept his heart pure amidst temptation. He was sent, when eight years of age, to one of the few private schools of which Lyons could boast at the time. As he was a very bright pupil, his progress in learning was most satisfactory and at an early age, André felt himself called to the priestly state. In 1802, when the Catholic cult had been restored, the curé of St. Nizier noticing his piety, admitted him among his altar boys. He was then fourteen years old. His resolution to embrace the ecclesiastic life increased, and he was finally sent to the preparatory seminary of Argentière near Lyons. About his conduct while here we find in the school register such notes as: "A pupil pious, studious, open, good conduct, success very satisfactory." Again, "A little talkative and light headed, but of good heart and exact in all his duties," and again: "A little susceptible, but very frank," and finally, "Pious and edifying." When he had finished his studies at Argentière, he was sent to the major seminary of St. Irénée in Lyons. Here he was ordained on June 14, 1812.

As a young priest, Abbé Coindre began to attract attention by the fervor of his zeal and the eloquence of his preaching. His services as a preacher were required on great occasions at the Cathedral of Lyons as well as in many other churches. He soon became a member of the missionary band of the diocese. His fiery eloquence soon made him the leader, and his missionary labors spread beyond the diocese of Lyons into the neighboring cities and villages, particularly in those of Le Puy. The fathers of the Society of Chartreux greatly wished to have him as a member and sent him a pressing invitation to join them. Seeing that among these pious priests there was a greater opportunity for study, personal sanctification and wider field opened for his zeal, he joined them at the end of 1815.

The benefit of his membership was soon made apparent. Father Coindre was always appointed chief of the mission bands sent out to reconquer that part of France to the teachings of the Church. His burning eloquence attracted crowds to his pulpit. Fervent and ecstatic prayer was again heard in towns, villages and country. Souls that had succumbed to the insidious wiles of atheism were brought back to the Sacraments and that part of France began again to witness scenes reminiscent of the age of faith. In all his sermons he stressed the power of prayer to bring down God's blessing on his efforts for the conversion of sinners, and the fear of God's wrath, to bring infidels to the feet of God's mercy. His missions always ended in the erection of a large mission cross at which ceremony he climxaed all his efforts and brought his audiences to a high pitch of exaltation while their cries for pardon for sin, their glowing emotion in their renewal of the baptismal vows left a memory long cherished among them.

Abbé Coindre left the missionary society of Lyons in 1822 when at the call of the Bishop of Le Puy he transferred to that diocese where he organized a missionary band of priests under the title of Fathers of the Sacred Heart. Here as in Lyons he exercised his great zeal giving missions, directing his missionaries, establishing schools and colleges. As his success was great, several Bishops begged for his assistance and he lent his aid to a number of dioceses. At last, at the earnest insistence of the Bishop of Blois, he left Le Puy and became head of the major seminary of that place in February, 1826. There he died in May, 1826, just three months later.

In his various missions, Abbé Coindre found society disorganized. The Terror had done its worst, so much so, one of the legislators had to confess that the rising generation had wild and barbarous manners, giving promise of a ferocious people. Abbé Coindre's noble heart was distressed at the disintegration of family life and at the sight of so many boys and girls left to fend for themselves without care, without instruction, moral, intellectual or religious. The Revolution had thrown them on the streets of the cities, left them to run wild, a menace to society. They became the wild children of the city slums, and grew up to be the feared "Apaches" of the underworld.

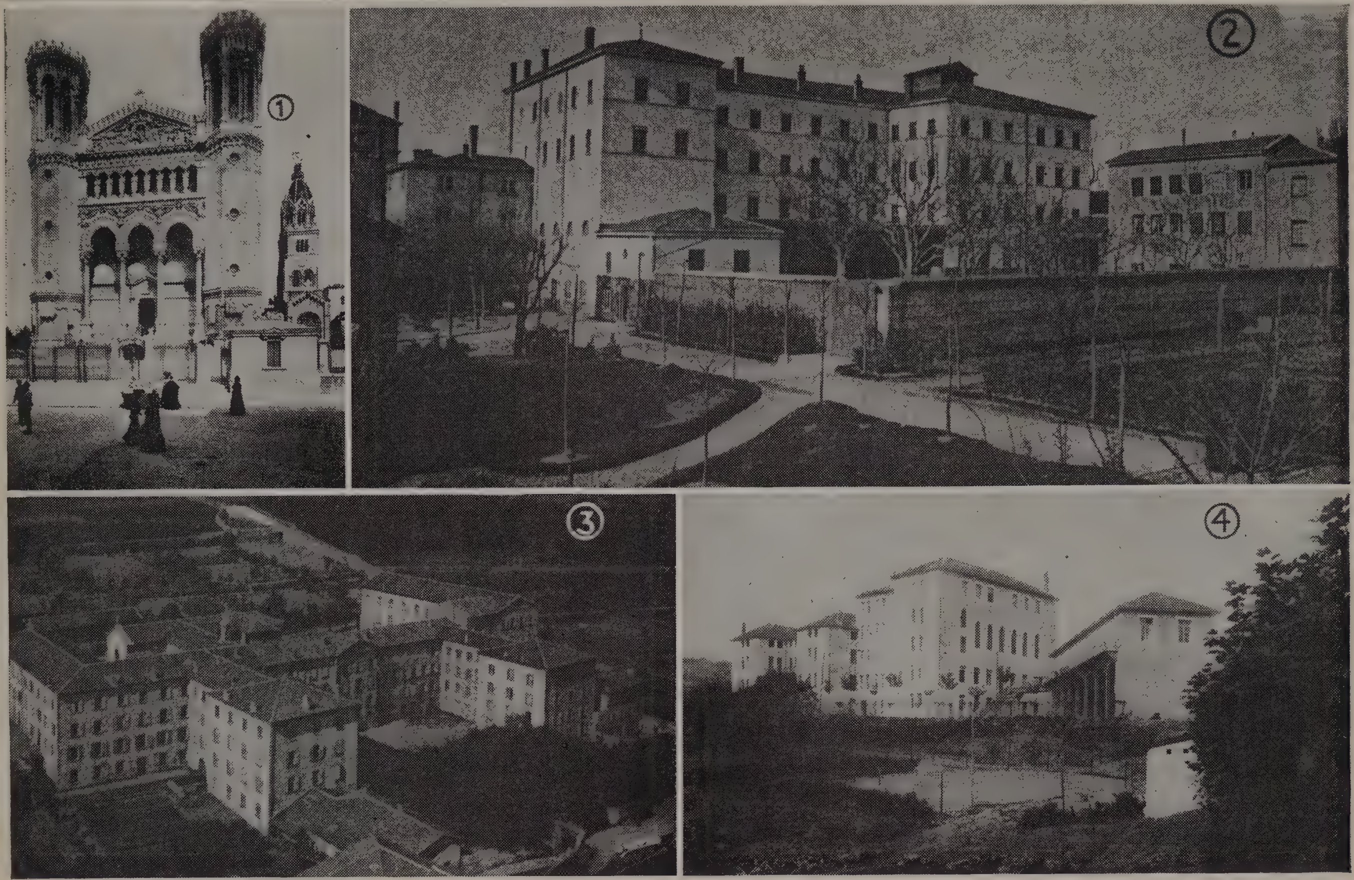
Abbé Coindre could not rest until he had established societies to take care of these poor outcasts. For the girls, he was very fortunate in having under his direction a pious lady, Claudine Thevenet. After acquainting her with his design to establish a refuge for poor girls, he said to her, "My daughter, heaven has chosen you to bring this work to a successful end; respond to its appeal." She did so, and, taking the name of Sister St. Ignatius, she became head of a band of charitable women whom, with the aid of Abbé Coindre, she established into a religious Sisterhood, under the title of Congregation of the Sacred Heart in 1818. When the society sought for the Church's approval, in 1847, it was obliged to change its name as there was already the Society of the Ladies of the Sacred Heart. So the nuns took the name of Sisters of Jesus-Mary. Under the wise direction of Sister St. Ignace, they established themselves on the heights of Fourvière and, blessed abundantly by Providence, soon spread through France and thence to many foreign countries.

Seeing his work for the girls so propitiously begun, Abbé Coindre turned his attention to the boys. He had already in 1817, gathered fifteen abandoned boys in a small shelter at the Chartreux where they were taught the elements of silk industry; but as the place became too straitened for the numbers, he was forced to seek a new location. A second trial proved unsuccessful, but his great heart could not see the work abandoned. Assisted by his father, he bought a large plot of ground on what is now Cours des Chartreux, No. 1. Here he found great scope for his project; he established several trades, particularly that of silk, and, hiring several young men as teachers, he called the place Pieux-Secours. Generous souls came to his assistance, and their liberality enabled him to increase the number of his charges, and in establishing other trades, to give them a chance for a useful way of living, and initiate them in the knowledge of religion and the practice of virtue.

Though he saw his work succeeding, he was not satisfied with his help, for he knew that if his institution was to endure, he must have more stable and devoted workers. He, therefore, resolved to found a community of Brothers trained to work for the poor, strengthened under religious discipline and stabilized by religious vows. With this idea in view, he looked about among his helpers for a nucleus for his proposed congregation. Two of them attracted his attention, and to these he broached the idea. One was not interested; but the other, William Arnaud, was glad of the opportunity, saying, "I know the world; I have felt the necessity of abandoning it forever and my hope is to give myself to God in the religious life and to vow myself to the welfare of youth." This was a great encouragement to Abbé Coindre who received the good young man to his heart. Thus the first Brother of the Sacred Heart was born and took the name of Brother Xavier.

Others soon followed and the zealous Abbé found he had a nucleus of ten young men ready and eager to begin their apprenticeship in the religious life. These he brought to the Pieux-Secours, and after acquainting them with their duties, instructing them in their religious obligations, he gave them a retreat. On the closing day, September 30, 1821, he conducted these young disciples to the Shrine of Fourvière, where he said Mass. He consecrated them to the Blessed Mother, placing them under her special protection, and gave them the name of *Brothers of the Sacred Heart.*

Abbé Coindre gave them the rules of St. Augustine and the constitutions of St. Ignatius, intending later to give them a rule of life suited to their work. But this was not to be. His services as preacher of many missions were sought by the neighboring Bishops, so he had little time to direct his infant congregation. But he put the Brothers under the charge of one of their own called the director general, and by advice and frequent letters, kept in touch with them, and directed them as best he could. He established a novitiate at Monistrol where he had established a missionary society of priests. The Brothers soon became known, and by 1826 they had opened five schools. The work was prospering and the Brothers were in great hopes for their future, when suddenly the news came of the untimely death of their revered founder.

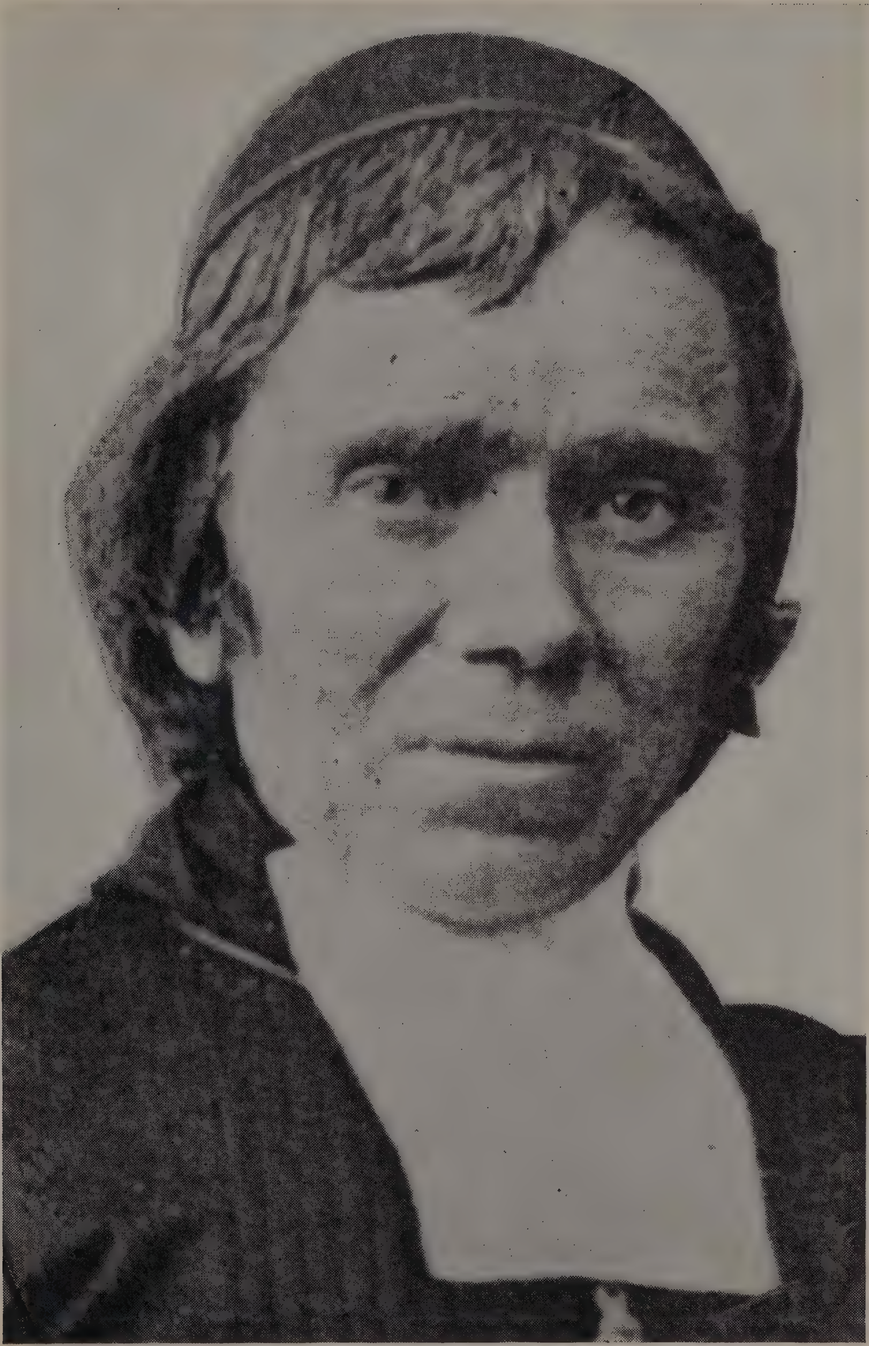


1) Notre Dame de Fourvière Shrine, Lyons, France, 2) St. Louis College, No. 1, Rue Chartreuse, Lyons, France, 3) Paradis, Le Puy, 4) Renteria, Spain

Abbé Coindre united in his person all the traits of a superior man. His commanding height, his grave countenance, his majestic walk gave him a very noble exterior. In his pulpit he was transfigured. His broad animated countenance, his expressive gaze, his energetic and dominating gesture, his severe and dignified deportment, gained for him at once the sympathy of his audiences, however hardened, whom he soon subdued by the hard and fast logic of his reasoning, the resources of his fruitful imagination, his contagious emotions. His flowing melodious speech, his rich intelligence, cultivated by deep studies, nourished by meditation and serious reading, showed vast learning.

But it is in the extreme delicacy of his heart that one finds the secret of his prodigious influence for good. His will harmonized with his intelligence and his sensibility. His tireless activity permitted him to bring to success, enterprises, the accomplishing of a single one of which would have filled an ordinary life. The venerable founder always recommended a life of work of which he was the example.

Such was the man destined by Providence to be Founder of the Brothers of the Sacred Heart. The spirit of faith, confidence in God, and charity inspired all his works. Love of souls, the mother of zeal, was the great passion of his life. Humble of heart, meek and pious, he was, in the words of his contemporaries, a man according to God's heart, and a priest adorned with all virtues.



The Reverend Brother Polycarp
Second Founder of the Institute

CHAPTER II

BROTHER POLYCARP

Second Founder of the Brothers of the Sacred Heart

After the death of Abbé Coindre his work was bequeathed to his brother Vincent Coindre. The latter, though a very good man, had not the genius or the ability of his brother. The young society began to experience so many vicissitudes, as we shall see, that had it not been for the protection of God's Providence, the Congregation would have perished. But the Sacred Heart was mindful of the work, raised up a man according to His own Heart who was to revivify the faith of the few remaining members, set the work on a permanent foundation, and give it the stability and progress which its founder had no opportunity of doing.

This man was Hippolyte Gondre, born in the little village of Héritières in the parish of La Motte, Department of Hautes-Alpes, France. He was the third of five children of Jean Gondre and Victorine Gonsalin, a couple of very modest means, but truly Christian, like most of the French peasants. Hippolyte was born August 21, 1801, and baptized on the same day. His mother began to train him in all the sturdy virtues of the French country folk but, unfortunately, he did not enjoy her maternal care for long, since she died in 1805, at the age of 35, when Hippolyte was barely four years old.

But Hippolyte was blessed in having a most devout father. Jean Gondre already had the misfortune of losing three of his children when his wife died. This was a very severe blow to him, but submitting courageously to the hand of Providence, he began to train his two remaining sons, and by his example turned their thoughts to heaven, and their every act to virtue. He was so pious that his neighbors called him Jean 'le Piéteux'. He eked out a very modest living from a small farm, and what he could get from his trade as a mason.

Hippolyte repaid his father's care. He early showed himself assiduous in all his religious duties. He was intelligent, lively, of a happy disposition, and fervent in all the practices of piety. As soon as he was old enough he was sent to the village school where he gave evidence of that virtue and character which was to distinguish him in future life.

The peasants of the village were accustomed to hire a shepherd to guard their flocks. As soon as Hippolyte was old enough he was entrusted with the duty, and when spring time came his father withdrew him from school to guard the village sheep on the neighboring mountain. Here together with other little shepherds of the neighborhood, he spent his time at his sheep guarding, or at innocent amusements. But Hippolyte, being of a very pious nature, used frequently to retire to a remote spot where he spent his time saying his beads, or reading the Lives of the Saints, or the Imitation. At first he was the butt of his companions' ridicule, but his sweetness and goodness of heart soon gained their respect and admiration, and they, too, accompanied him to his retreat where they built a simple altar, placing upon it a little statue of the Blessed Mother, and adorning it with mountain ferns and rhododendrons. There, amid that savage wilderness, he taught his youthful playmates simple childish hymns of his own composition, and the mountain air was sanctified by those pure treble voices lifted from ingenuous hearts in praise of Mary.

And thus Hippolyte passed his childhood, going to school in the long winter months, and guarding the sheep on the mountains in the warm season. He was blessed with a most Catholic home where prayers, morning and evening, were devoutly said in common before a statue of Our Lady in a niche in the wall, flanked by two home-made wooden candle sticks. As he advanced in years, his thoughts turned toward the altar and he sought means of studying for the priesthood, but as college cost money and none was to be had in that poor household, he had to abandon this early ambition. Still the desire to serve God in a most perfect way was always with him.

As he grew on to manhood he continued his studies as best he could, and soon received a teacher's certificate. He was then chosen teacher of the communal school of La Motte. Catholic teaching had been proscribed during the Revolution, but at this time the Church was again coming into her own. As the younger generation had grown up like savages, rough in manners and ignorant of any idea of religion, the schools now stressed Catholic teaching, and Hippolyte was a most fervent teacher of Christian Doctrine. He produced a marvelous change in the youthful population of the place. His pupils loved him dearly. He won their confidence and affection and he took every occasion to turn them to the practice of virtue. On holidays, it was his wont to lead his pupils to his little oratory on the mountain, and there, as he had done in his childhood, he had them recite the beads and sing some of his own simple canticles.

The entire village population rejoiced at having such an excellent school master. The Curé was most pleased to see his young people becoming such good Christians, and Hippolyte was esteemed and praised on every side. But his heart was not satisfied; the life he was then leading though very meritorious was not the perfect life he wished to give to God. His thoughts now turned towards entering some teaching congregation. Among the members of the recently organized congregation of the Brothers of the Sacred Heart, there were two who had come from his neighborhood, Brothers Xavier and Bernardine, the latter of whom he knew. He wrote to Brother Bernardine to obtain permission to be received as a member. His request was granted by the Superior, Abbé Vincent Coindre, and he came to the Pieux Secours on June 27, 1827, being then twenty-six years of age.

From the first days of his postulate he gave promise of great hopes. His simple and modest exterior, his affable and polite manners, the goodness and uprightness of his heart, caused him to be regarded as a treasure. All admired his modesty and serenity of heart, and were attracted by his piety and mortification. He took the name of Brother Polycarp. As the community was in process of formation, and as the work was extending, the Superiors had soon need of his service, and seeing his well-balanced judgment and solid piety, they appointed him Master of Novices in 1928.

When Brother Polycarp entered the Congregation, it was going through very trying times. Abbé Vincent Coindre who had succeeded his brother as Superior of the Brothers, was a very good and pious man, but he had no business ability, and at times lacked prudence. The work of the Pieux Secours had experienced a degree of success during the Founder's time, and through his persuasive eloquence he had enduced a number of benefactors to contribute to its support. The Abbé Vincent Coindre thought to enlarge the work by introducing new trades for which he had to supply new buildings. His scheme did not materialize, for it was found that there was no call for the new project. The benefactors began to contribute less and less to the work, the debt was very great and the creditors were about to sell all the property to satisfy their claims. The Brothers earnestly solicited the Abbé to let them take charge of the finances, and begged him to make no more debts. He consented, but from time to time relapsed into his former imprudence.

Again, the Revolution of 1830 was very fierce in Lyons. The anti-clericals were determined to destroy the work of the Church and throw France back into the Terror. The fighting was particularly severe in the workers' quarters on the Croix Rousse in the vicinity of the Pieux Secours. The sound of the cannon, the shots that came through the building, and the execrations of the anarchists, frightened the authorities of the Institute into taking the very calamitous decision of closing the Novitiate and sending its inmates to their homes. Then for a number of years there was no recruiting; discouragement was almost general; defections were numerous, and the work would have perished had it not been for some stalwart Brothers who had great faith in the work, and who determined to carry on in spite of such seemingly insurmountable obstacles.

Amid all the gloom and discouragement eight undaunted Brothers vowed themselves for life to the Sacred Heart and to the Congregation on Sept. 21, 1829. Among these was

Brother Xavier, a very energetic man, prudent in the management of financial affairs, and esteemed by his Brothers. He was appointed procurator and immediately set about placing the temporal affairs for the Institute in order. He prevailed on the creditors to be lenient, paid the interest, saw the old benefactors whom he induced to help, and soon had money to pay the most persistent of his creditors. He visited the houses, putting new life in the work, reviving the dying hopes of the discouraged, and reopened the Novitiate in 1836, with Brother Polycarp as Master of Novices. Brother Xavier bent all his energies towards placing the Congregation on a solid footing. By his prudnet management he was able to buy a piece of property near Le Puy in 1837. This property was and still is known by the name of Paradis, from the legend that Mass was said here secretly during the Terror, and the good folk were called together by the watchword "Paradis," furtively spread among them. All the Brothers during their vacation helped in the construction of the first building, and now they had a property all their own. They transferred their few novices here with Brother Polycarp their Master of Novices, in October, 1839.

Brother Polycarp gave every evidence that he was equal to his difficult task. The religious formed under him recalled with enthusiasm in later years remembrances of the Master. His goodness, his saintly example, his affectionate behavior, his unctious exhortations opened to him the souls of his novices and won their hearts. In listening to his discourse and in seeing him act, one was encouraged to be a model religious. In this employment Brother Polycarp rendered great services to his Congregation in the fervent religious whom he formed.

The administration thought it useful to establish a boarding school in connection with the Novitiate, and appointed Brother Polycarp director of both establishments. As the director of the boarding school, he was vigilant and attentive in guarding the innocence of his charges. He was a kind but firm master who won the confidence of the pupils. The different teachers had in him a judicious counsellor and a support in their difficulties. He performed all his exacting duties with an indefatigable devotion, with a mild but firm discipline maintained authority, promoted love of work and assured progress. His talents and his holy life were the object of all the Brothers' affection and admiration, so that, although he was already burdened with work, they elected him, in 1840, first assistant and he received from the Superior, Abbé Vincent Coindre, the mission of Director General of the Institute.

At last, on August 20, 1841, Abbé Vincent Coindre resigned as Superior, and the Brothers according to the wish of their Founder, resolved that the office should be given to one of their own members. Accordingly, on September 13, the General Chapter unanimously elected Brother Polycarp Superior General for five years. This limit was set not as a precedent, but because of the uncertainty of the future. The choice was one of great wisdom, and a benediction of Providence.

Brother Polycarp went to work with courage, confiding in the help of Heaven and in the good will of his Brothers. He began first to attack the abuses which had crept into the Community during the uncertain and unsettled times and brought back the practices of religious life and established a fervent and exact discipline. He called together the oldest Brothers to learn from them the customs that had come from the Founder. With this knowledge he fashioned a set of rules and practices in keeping with the mind of the venerated Founder. These rules he set before the Brothers for their approval, and he presented them for approbation to the different Bishops in whose diocese the Brothers had schools.

These five years were notably blessed: the number of Novices augmented; new institutions were founded and the members felt renewed optimism, courage, and fervor. The powers of the Superior expired in September, 1846, and the Chapter General unanimously elected Brother Polycarp to the office for life. The good Brother had found the duties very heavy; he wished to resign them into other hands. At his urgent request a second ballot was taken, but the result was the same. As he still persisted in his refusal, the Chapter intimated that it would command him in virtue of holy Obedience. He then accepted the office with a heavy heart. It also gave its approval to the Statutes and Rules presented by Brother Polycarp. And now all was serenity and confidence in the Institute.

As Superior, Brother Polycarp's greatest solicitude was for the Novitiate. Recruiting was intensified, and his administration saw a flowering of choice vocations. He loved to be among his novices and his visits were looked forward to by the young people with joyful anticipation, for his smile of encouragement, his gracious words and his sympathetic attention, produced most excellent impression on their tender minds.

On all the Brothers of the Congregation Brother Polycarp exercised a most benevolent authority. The tenderness of his heart united with the force of his will, his talents and, above all, the holiness of his life stimulated them to virtue. He wished to people the Institute with holy religious. He was ever anxious to see the rule observed in all its purity; his strict authority was softened by his gracious advice and he knew how to dissipate the difficulties of those who were discouraged. His direction was sane and his feelings sympathetic; but he could, when discipline required, be severe.

His visits to the different houses were always a source of joy to the Brothers; his stay among them occasioned great pleasure and edification. With an eye to regularity and piety he noted with care the conduct of each Brother. He made known the faults he had noticed, praised their evident sincerity and good will, and left them in the determination to correct abuses, strengthened in their charity for one another, refreshed in their zeal for their teaching and renewed in their love of the rule and the Institute.

The progress of the Institute was the supreme effort of Brother Polycarp. Under his wise direction the Congregation increased in members, and schools multiplied rapidly. When he took over the reins of the government, there were only sixty Brothers, and near a dozen establishments; at his death he left four hundred Brothers and about seventy schools. It was during this time of prosperity that Brother Polycarp resolved to establish the Brothers in the United States, of which we shall read in the next chapter.

In his visits to the different houses the good Superior suffered greatly from fatigue and from intemperate climate, and rough traveling. Although one would expect for him longer years, he felt his powers enfeebling, and he had a presentiment of his death. After the retreat in the vacation of 1858, he bid good-bye to some in these words, "Adieu till eternity. We shall see one another again in heaven." That summer he made a fifteen-day retreat at the Jesuit College at Vals, near Le Puy, saying at different times, "This retreat shall be the last of my life." On Dec. 27th he felt the first symptoms of his final malady. On St. John's Day, he assisted at Mass, received Holy Communion, and had to take to his bed by noon, and on the Sunday after the Feast of Epiphany, Jan. 9, 1859, he breathed his last at Paradis, in the presence of the sorrowing Brothers of the establishment. He had attained the age of 57 years and 4 months. Brother Polycarp had done his work well, and left among his Brothers such a reputation of sanctity that in these latter days the project for his canonization has been set afoot. To him the Institute owes the rebirth of its organization, and a grateful Chapter General, called to elect his successor in 1859, conferred upon him the title of *Second Founder of the Institute.*

Chapter III

MOBILE: First Foreign Mission

Bishop Portier had been made Vicar Apostolic of Mobile in 1826, and two years later, Bishop of the Diocese of Mobile. He was young, eloquent, energetic and found a great field for his zeal. There were few Catholics, and those scattered all through Alabama and North Florida. He had few priests, few churches and no institutions of any kind. With the aid of the Propagation of the Faith of Lyons, and money received from his friends in France, he was soon able to build churches and recruit priests for his vast diocese. In Mobile he established the teaching orders of the Sisters of Mercy and the Visitation nuns and called in the Sisters of Charity to take charge of the charitable work. He also built Spring Hill College.

The frequent epidemics of cholera and yellow fever recurring in Mobile, left a trail of destitution and suffering among the townsmen, and the hearts of a number of its good people were greatly touched by the sufferings of the afflicted. As the feeling was general among them that something ought to be done to relieve the distressed, a call was sent out for a meeting of the Catholic ladies of the Cathedral to discuss what could be done.

At the meeting, June 4, 1838, the ladies formed themselves into a society called "The Catholic Female Charitable Society," the objects of which were the support and education of abandoned children and the relief of indigent families, both Catholic and non-Catholic. Heartily approved by the Bishop, the society took over an unfinished building in the rear of the Cathedral, completed it and gathered a few orphans of both sexes whom they placed under the management of a devoted housekeeper. The work grew rapidly. New buildings had to be erected, and the help was found inadequate to take care of the growing numbers. The ladies then called on the Bishop to use his influence to obtain the aid of the Sisters of Charity of Emmittsburg, Md. The Bishop was fortunate in obtaining the Sisters who took over the asylum on December 16, 1841. The number of orphans, boys and girls, increased till they numbered over one hundred. In 1846, the Sisters decided to withdraw from all male orphan asylums, and this put the ladies in a great quandary as to how they could get a male religious community to take charge of the orphan boys. Happily, in the meantime, Bishop Portier was carrying on negotiations with the Brothers of the Sacred Heart of Paradis, near Le Puy, in France, to come to his diocese for charitable and educational purposes.

Bishop Portier's earnest request for aid from the Brothers filled the great heart of Brother Polycarp with joy. His work in France was being rewarded with great success. The Congregation was experiencing a great prosperity. Establishments were multiplying, while the Brothers' work was the subject of praise from clergy and people. The opportunity to send his Brothers on foreign missionary work was most heartily welcomed, for the good Superior's zeal would not be confined to his own beloved country. It was time for his Congregation to show its appreciation and thanks to the Sacred Heart for its blessing and assistance by carrying the sacred message of Redemption to foreign and less favored lands. Also, the Superior may have had in his heart the words attributed to the Founder, "My Congregation is universal. I wish that my religious should carry their zeal to every shore to which they may be called."

Brother Polycarp wrote to the Brothers a very glowing appeal for volunteers to the mission. In it he thanked God with all his heart for having given to the Institute such an opportunity; one which for many a day had been the object of his ardent desires. He reminded them of the sacrifices the volunteers would have to endure—leaving country and home, sustaining privations and hardships in a new land, and with a new language—and he called upon their zeal and courage to offer themselves freely to this work. He himself was anxious to be among the number of the volunteers, writing: "My dear Brothers, with all the energy of my soul, I pray heaven that it may be given me to be one of the chosen missionaries. I place my name at the head of the volunteers, and I hope my successor will grant my application as a reward for the good intentions with which I endeavored to fulfill the duties of Superior, etc."

A great number of volunteers sent in their names, and after much consideration five of these were chosen, but Brother Polycarp's name, to his great sorrow and regret, was not among them. The Institute still needed him at the helm. Although it was well started upon a most prosperous career, the work had still to be solidified. The common rule, lately adopted under his inspiration, needed his firm guidance, while his wise discernment was needed to eradicate certain abuses which were detrimental to the progress of the Institute. Then, again, Brother Polycarp could render better aid to the new colony by his farsighted counsel, and, from his post as Superior General, he could have a broader view of the needs of the Colony and be better able to send timely aid and fit recruits when needed.

The five fortunate names were: Brothers Alphonse Bernard, Athanasius Faugier, David Boussage, Placide Alleil, John Baptiste Ronchaux. These men were all in the prime of life, young, strong, healthy, eager, facing the uncertain future with courage and enthusiasm. They lived long and devotedly on their mission, and saw their efforts fructify beyond their most sanguine expectations. Brother Alphonse was chosen to head the band. He had been Novice Master and Assistant General, and was, therefore, better trained as a leader. Of a cheerful and amiable disposition, he was most fitted to guide the inexperienced group, especially when discouraging mischances incident to a new life among strange people, strange manners, and different climate, occurred. Brothers Athanasius and David were assigned to the teaching staff, and Brothers John Baptiste and Placide were to do the manual labor.

After visiting their families, and bidding what they thought might be a last farewell, the five missionaries assembled at Paradis before their departure. Now they knew that they were breaking ties that bound them to a confining circle, and sundering also local tradition, dear indeed, but narrowly pent up in their native heath. Their Congregation was now to become world-wide and would profit by a world-wide vision to broaden its outlook and temper its nationalism by its acquaintance with other peoples. They were the envied pioneers of that new venture, and they would give the traditions to the future Province which would be for good or ill as to whether or not they would arm themselves with zeal and piety, and keep the souvenir of those precious rules which they had inherited.

The day of their departure had been set for September 23, 1846. Among the assembled Brothers who had gathered to bid them Godspeed, were a number who like them had courageously volunteered for the enterprise. These were not chosen, but they looked with envied admiration on the favored ones. The disappointed Superior put on the best face he could, and with a beaming countenance which belied his feelings, took the five to his heart, showering on them fervent congratulations and giving them much consoling advice. Then the solemn hour approached, the assembled Brothers paused before the missionaries and kissed their feet, recalling with Isaiah, "How beautiful upon the mountains are the feet of him who bringeth good tidings and that preacheth peace; of him that showeth forth good; that preacheth salvation; that saith to Sion—Thy God shall reign." After the ceremonies, the missionaries were escorted by the whole community to the place where they were to take the diligence.

The last embraces and adieux being made, they set on their way. They passed through many a storied town made rich in historic association of their beloved country, and acute was their nostalgia as they realized that traditions, monuments, cathedrals, manners and customs would be but a memory in a land with no monuments or historic background. They finally arrived at leHavre, expecting to board their vessel without delay; but they were grievously disappointed; for the ship had to be ladened for the voyage, and await a favorable wind. They were thus compelled to remain in le Havre for twenty days. This delay would indeed have been a great hardship had they not been fortunate in finding accommodations with the Sisters of Charity at the Hotel Dieu where they were boarded and lodged for two francs a day. This small payment had been made possible by some pious charitable person who had endowed the Hotel Dieu to take care of priests and religious who found themselves in the same predicament as the Brothers.

Here also, in le Havre, the missionaries met the six Jesuits from Vals, near Le Puy, who were to sail with them on the same boat for Mobile. These Fathers had been called by Bishop Portier to take charge of his College at Spring Hill. It might be interesting to note that the leader of the Jesuit band was Father Francis de Sales Gautrelet, brother of Father Francis X. Gautrelet, founder of the Apostleship of Prayer. An intimate union sprang up between the Brothers and the Fathers, and that union developed into a strong friendship that still exists between them in the South. The Brothers at Mobile and the Fathers of Spring Hill have kept in close touch with one another's work. The Brothers took that friendship to every school they founded often placing their institutions under the protection of some Jesuit saint, and seeking the help of the Jesuits as advisors and confessors. The Brothers' annual retreats as well as the retreats of their students have been preached for the most part, by these Fathers.

At last, after the tiresome wait they boarded the good ship "Anna," bound for Mobile. The journey was rough and they encountered three severe storms, such that they despaired of ever reaching their port. Their first stop was at the island of St. Pierre-Miquelon, where they were becalmed two days. They then sailed south for Guadeloupe in the Antilles, which they reached in December. Here some of the cargo was unloaded and other merchandise was taken on and this necessitated a stay of another twenty days at Pointe-au-Pitre. The Brothers suffered from the great tropical heat, and they were forced to remain on board to get some of the sea breeze. On Christmas day they attended midnight Mass at the hospital of the port. Finally, they weighed anchor again, and coasted the Antilles and Cuba

First Establishment in Mobile, 1847

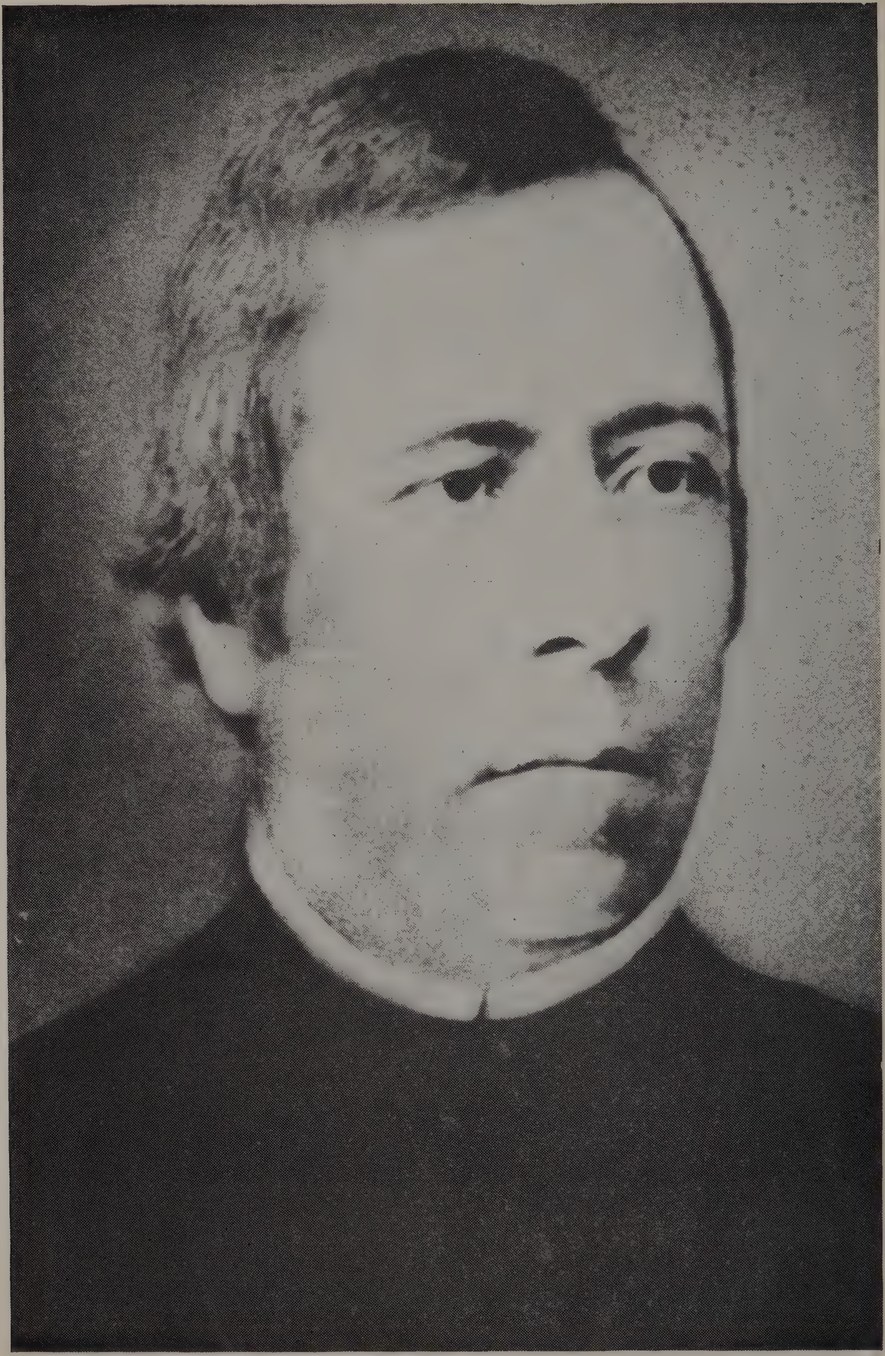
where they encountered the worst storm and the ship seemed in danger of sinking. But she was a staunch vessel, and weathered it successfully, arriving at last at the mouth of the harbor of Mobile on January 11, 1847. From there they transferred to a light schooner which brought them to the wharf of Mobile.

Monsignor Portier had impatiently awaited the missionary band and became more anxious from day to day about their safety. It was with great joy then, that he welcomed them. He led them to a small cottage on Franklin Street across from his residence, a poor abode indeed and nothing like what Brother Polycarp had pictured in his circular: "A piece of ground as large as that of Paradis and a splendid house where forty orphans will be assembled is to serve as their home." Nevertheless, the Brothers were content with what they were given, however poor, and the good Bishop saw to it that they would not be lonesome. Every morning he himself gave them lessons in English, and sent one of his assistants to continue the same every afternoon.

Sometime afterwards, a rented house was secured for them, at the corner of Warren and St. Francis Sts., and here they moved with eighteen orphan boys from the Sisters. Here they directed their new charges, gradually learning the language and getting acquainted with the new manners and customs. In the meantime, a larger lot and a more commodious house was being prepared. This was St. Vincent's into which they moved on September 1, 1947. We will continue the history of St. Vincent's in another chapter.

PART II

THE PROVINCIAL SUPERIORS



Brother Alphonse, First Provincial

CHAPTER I

BROTHER ALPHONSE

1847-1864

We have seen that Brother Alphonse was appointed Director of the first band of pioneers. At first he was considered as a director only; it was some years afterwards, when the colony began to grow in institutions and numbers, that we find him called "Brother Provincial." No record exists stating when he was officially named as such. In all his letters, except the last, Brother Polycarp addresses him as Brother Director. At first he was only the Superior's executive. Brother Polycarp managed the affairs of the colony, opening new foundations, appointing the directors, and giving advice as to the disposition of the personnel. Gradually, full authority as to founding institutions, appointing directors and personnel were placed in the hands of Brother Alphonse while he still remained Director of St. Vincent's. Brother Polycarp wrote on Oct. 26, 1858, the following:

> "It seems to me that if you have enough help you could place Brother Florimond as director of Bay St. Louis, and Brother Athanasius at Mobile, and then preserve only your title and function of Provincial. You could then visit the different Houses to see if all goes well, temporally and spiritually, and if the classes are well conducted. You could then render me an account of everything twice a year."

The seat of the government was in Mobile at St. Vincent's. The Brothers' life was simple and economically frugal. Their resources were small and they were expected to give a part of these to help the orphans. They did their work quietly, and as they were little familiar with the language, and strangers to the customs they made few contacts with the outside world. Indeed, it was not until 1866 that a reporter of the Mobile Sunday Times deemed it newsworthy to write a feature article about the Brothers' work in Mobile. The writer, after giving the history of the Order, and of St. Vincent's, praises the devotion of the Brothers and dwells on the good that Mobile had received from them.

The cassock was not worn by the Brothers in this country until 1868. The distinguishing dress was a long black coat reaching to the knees and buttoning to the neck. This coat was called a soutanelle.

The Novitiate was established at St. Vincent's and the first novice master was Brother Dosithée who came to this country from France in 1853. He was peculiarly fitted for this position as he was gifted with the art of attracting pupils and was a masterly religious instructor, and a discerning recruiter. The boys whom he found of great promise, he set aside for more intensive instruction, and placed them with the boarders and orphans to live until their sixteenth year. They then joined the Institute, and were clothed in its distinctive garb. They were not allowed to make vows until they had completed two years of trial and instruction. Frequently, for lack of personnel, they were assigned to help in the classes of the local schools, while still preparing for the Brotherhood. A number of choice vocations was found among whom was Brother Patrick (William Wallace), an Irishman of great faith who loved the Institute dearly and rendered great service in the Brotherhood.

Scarcely had the Brothers settled in their permanent home when yellow fever appeared among them. Brother Alphonse nursed the sick devotedly and cheerfully until he himself fell a victim. Good Bishop Portier, as soon as he heard of the first case of fever, sent them his own skillful physician, visited them himself or sent one of his vicars to visit them daily until all danger was over. Thanks to the Sacred Heart there were no deaths; all came out of the sickness better fitted for their work in the South, and wiser in the method of treating the oft recurring dread disease. But years were to come during which yellow fever was to cause great suffering and death among the Brothers and their charges. At times their numbers were thinned and their cemeteries filled; war was to come adding want and misery; vocations were scarce, for few valiant souls were attracted to such a hard life, and the South, predominantly Protestant, was not noted for its Catholic spirit of abnegation and sacrifice. A number of religious teaching Institutes had attempted, from time to time, to found establishments in the deep South, but soon gave them up at the poor prospect of success. Up to the turn of the century, the Brothers of the Sacred Heart was one of the few Institutes which still persevered in the work of Christian education in the South, notwithstanding the many discouragements, financial and vocational. To this day, as they round out a century of labor in the United States, they still conduct the first asylum in Mobile which they opened in 1847. Their work has been done without much encouragement, they frequently contributed their own salary for their orphans' support; they were often misunderstood by welfare agencies, and they received little recognition for the grand work they have done.

New schools were opened in Mobile; viz., the Cathedral School, and a free school for poor boys. As Brother Alphonse needed new laborers, he sent a sum of money to the Superior by Bishop Portier who was then visiting France. Five more Brothers were sent to him in 1850. New bands of missionaries were sent every year to strengthen the faculties of the growing schools. The first foundation outside of Mobile was at St. Raphael's School in Dubuque, in 1857. Most Reverend Bishop Loras was at that time its Bishop. He was a great friend of Bishop Portier, whose vicar general he had been and he was the first President of Spring Hill College. He had worked with much great zeal in building a diocese in the wilderness of Iowa. At Dubuque the Brothers also bought a farm of 251 acres, four miles from Dubuque. They called it "Paradise Grove," and had intended to build here a novitiate and, because of the very unstable condition of French politics, which threatened the existence of religious schools in France, this farm was to serve as a place of refuge for the

French Brothers should they be driven from their country. Happily, this danger was averted. But the school and the farm proved unsuccessful ventures and were closed in 1860.

In the fall of 1853, yellow fever raged very fiercely in Mobile. The young Brothers were sent to Spring Hill where they were out of danger from the epidemic. They were most kindly cared for by the Jesuit Fathers, and though the death toll was very great in Mobile, no Brother succumbed.

These oft recurring epidemics greatly alarmed the Brothers in France. There was then a powerful faction which had never taken kindly to the colony. Their vision was narrowed to the confines of their native province where they thought the Community was established for the welfare of their own people only. When tales of the great ravages of the disease were spread among them, they clamored for the recall of the Brothers from the United States. Happily, Brother Polycarp, although somewhat discouraged, resisted their appeals and with renewed heart continued to send other brave pioneers to reinforce the work.

A boarding school at Bay St. Louis, Miss., was opened in 1854 under the title of St. Stanislaus Academy. After the Brothers left Dubuque, they had workers enough to send assistance to Bishop Spalding of Louisville, Kentucky. Here they took over St. Aloysius School attached to the Cathedral in 1860, but it was closed for want of support in 1863. The Brothers also assumed the management of the Asylum at St. Thomas, Nelson Co., Ky., in 1860. This, too, was closed in 1872.

The fratricidal strife of Civil War ravaged the land for four years. The South was devastated by the Federal troops, and its best blood flowed on the battlefields. At its close, the South was left prostrate, and ruined, and its once proud families were beggared. Mobile had withstood the Federal force until the last year. The Brothers were generally respected by the soldiery and were exempted from the draft. Yet, they suffered much hardship. Prices rose to inflationary heights, and when it was evident that the Southern cause was lost, the Confederate money became valueless. The Brothers had great difficulty in keeping themselves and their charges from starvation. When peace came, the Brothers found their asylums crowded, and their paying schools greatly reduced in revenue, but with the undaunted courage that was ever theirs, they set again to work to overcome the many difficulties that seemed insurmountable.

Brother Alphonse's health was breaking. He had presided over the destinies of the colony now eighteen years. The colony had grown slowly; native vocations were few; difficulties and trials were many, but his sympathy and charity went far to found a stable Province. In order to regain his health he returned to his native France in April, 1864. There, at Lyons, he employed his time giving lessons in English, and edified all by his model religious life. Though he had been an Assistant General, a Provincial, and a Director, he effaced himself by his respect for authority, his modesty and humility.

He was made librarian of the Institution, because of his knowledge of ascetical, scientific, and historical works. In this capacity he was a great help to the young Brothers to whom he gave advice as to their profitable reading, and put them in the way of better acquaintance of the best literature. He was always devoted to the young Brothers; always sought their company, and entertained them by pious anecdotes. In the commune of 1871, the Brothers of Lyons were thrown out on the streets, and Brother Alphonse with a few francs went his way to Paradis.

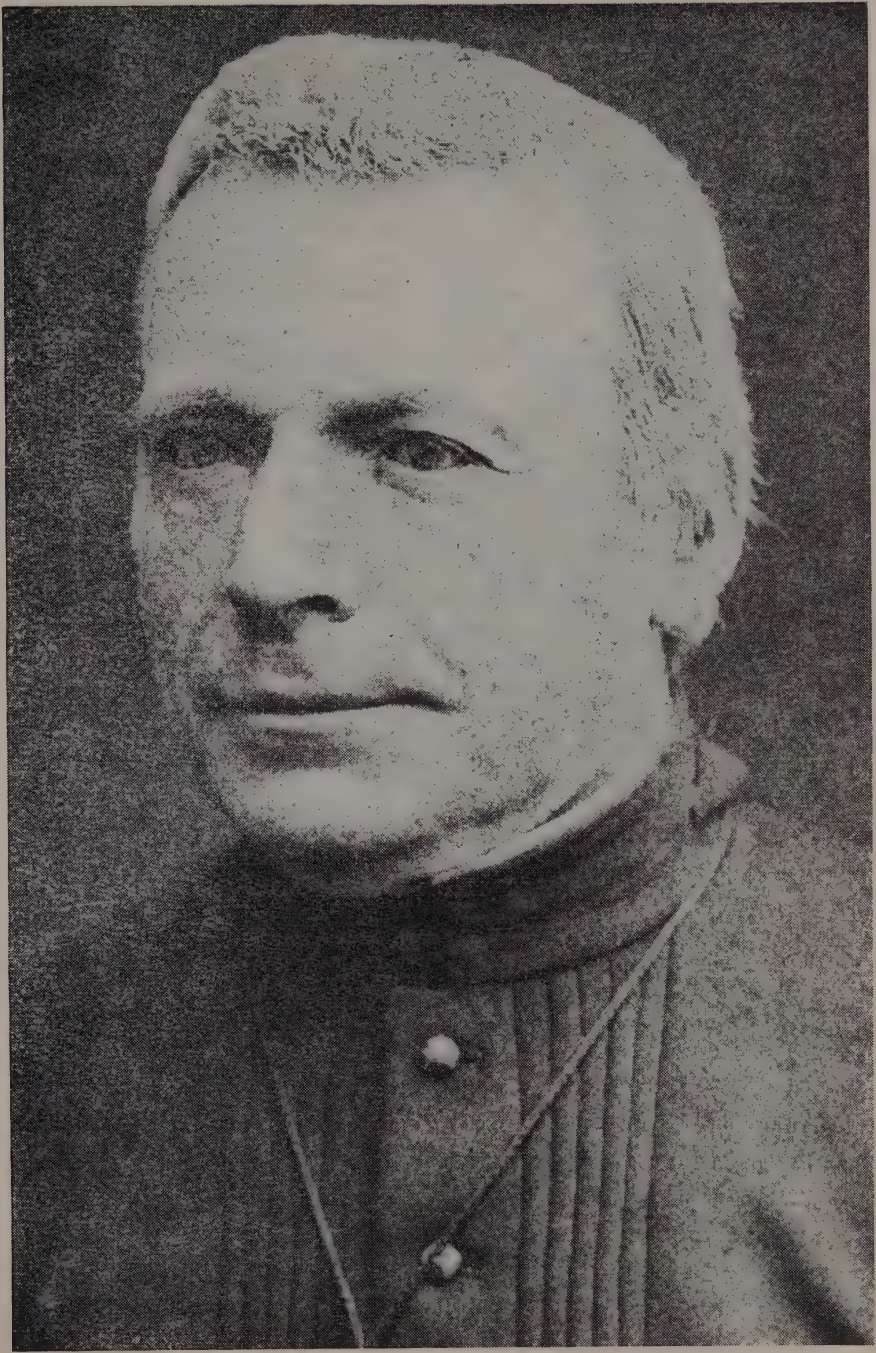
After the trouble was over he returned to the College of Lyons and resumed his duties. Here he stayed till 1874 when, feeling his strength restored, he asked to return to his beloved America that he might die there. Returning to Mobile in 1874, he was made Director of Mobile Asylum. Here he continued his loving care of the orphans till 1878 when his health again failed. He retired to St. Joseph's, Indianapolis, Ind., and there he died on the twenty-second of September, of the same year. His revered remains rest in the Catholic cemetery of that city.

In a circular letter by Brother Adrian, the Superior General, acquainting the Brothers of the death of Brother Alphonse, he states:

> Dear Brother Alphonse remained always the exemplar of a good religious. One could not deal or live with him without being edified by his uprightness, fervor, regularity, reserve in speech, discretion, charity, zeal and devotedness beyond compare. To all who sought his counsel, he was ever a friend, a model, a father.

Brother Osmond, a later Provincial, who knew him well, wrote thus of Brother Alphonse:

> It was at Mobile that I learned to know him intimately, and it was there that his example sank deep into my mind; how powerful for good are simple souls. Too weak to do much work, his principal occupation during the years as head of the community was to cheer the young, and under the modest form of relating anecdotes, he taught something useful or corrected some defect. His was the sweetness of St. Francis de Sales, a sweetness that never knew any discouragement· God gave him to us an example of the power of the meek. He did much in an humble way; he kept himself always hidden and cared not who was praised for the work provided the work was done. He had always loved the young, especially the young in religion, and God allowed him to pass his last hours among them.



Reverend Brother Athanasius, Second Provincial

CHAPTER II

BROTHER ATHANASIUS, S. C.

1865-1900

When Brother Alphonse sailed for France Brother David was left in charge of the province. Then in 1865 an order came from France appointing Brother Athanasius Provincial. He retained the directorship of St. Vincent's, Mobile, till 1866. The Province was in a bad way. Everything was disorganized. Brother Alphonse had been mild, and at times rather lenient in administrative and disciplinary affairs. War had demoralized the discipline and reduced the Brothers to penury. A strong and energetic hand was needed at the helm. This strong hand was found in Brother Athanasius. He was the youngest of the first pioneers, a man of discerning spirit, far-visioned, a stern disciplinarian, and a wise administrator. Under his firm hand order was reestablished, apathy was dispelled, and courage restored.

Orphans had multiplied throughout the South, and the Brothers' charity was called on in the work of relief. Bishop Elder, of Natchez, Miss., in 1865, seeing the destitution of his flock, and the neglect of the young, begged the Brothers to help him in the opening of an asylum for the orphans in his episcopal city, and in establishing a day school in connection with his cathedral. Another asylum was opened at White Sulphur, Scott County, Ky. Here Bishop Aloysius Carrol, S. J., first Bishop of Covington, Ky., asked the Brothers to take over a tract of land which he donated to them, provided they would maintain an asylum for boys. The property consisted of 360 acres of land on which stood an elegant brick building and several frame ones. Brother Athanasius accepted the proposition, and sent three Brothers there on March 25, 1867. As they now thought they had a beautiful piece of ground, the Brothers removed their novitiate here under the title of St. Stanislaus Novitiate. All went smoothly until May, 1870. The Brothers were surprised and chagrined when the pastor of the parish claimed that the property had been given to the parish for its support. His claim was substantiated and the Brothers were compelled to leave. The novices were transferred to Indianapolis.

In 1867 the terrible scourge of yellow fever was very virulent in the South. Five Brothers fell victims to its dread visitation. Brother Athanasius, in his Journal, records the dire event thus:

> This year, 1867, our little community had its trials: it lost five of its members and two novices. But it was greatly consoled by witnessing the sentiments of piety and resignation which animated those Brothers in their last moments. They were not properly speaking, a loss to the community, but rather a gain, having become our intercessors in heaven; and we have already felt the effects of their prayers; for since they left for heaven, other young men have entered the community to enable us to continue the work already begun, and to make new foundations.

On October 21, 1867, St. John's School, in Indianapolis, Ind., was opened, and in March, 1868, another school was opened in Frankfort, Ky. This foundation, as Brother Athanasius relates, was made not because of its fine prospects, as there were few Catholics there, but because it was near White Sulphur and afforded a convenient stopping place for the Brothers. It continued to function till the summer of 1880, when it was closed for want of support.

Up to the present time, the Brothers wore as their distinctive garb the soutanelle or long coat. The cassock as now worn had been adopted in France for some time, but it was not until 1868 that it was adopted in this country. The Brothers of Natchez had the honor of wearing it first. They clothed themselves in the holy habit on the Feast of Mt. Carmel, 1868. The next year the Provincial made the wearing of the habit obligatory in the whole Province.

In 1869 St. Aloysius College, New Orleans, La., was opened. Its story will be told on another chapter. In 1870 the Brothers bought five acres of land in St. Patrick's Parish, Indianapolis, Ind. On this property they erected a novitiate under the patronage of St. Joseph, and transferred their novices to it from White Sulphur, Ky.

On November 25, 1871, Brother Norbert, second Assistant General of the Order, arrived in the United States to make an official visitation to the different houses of the Province. This was the first time that an official representative of the central government had come to visit the Province. Brother Norbert was a man to command the respect of his Brothers and outsiders. He was tall, well built, with a broad forehead, and intelligence beaming from his eyes. His hearing was dignified and his suave and gentle manners gained him the reverence of his Brothers and the esteem of all with whom he came in contact. He was every inch the religious gentleman.

He visited all the houses of the colony, studying their needs, encouraging the Brothers and strengthening the bonds that united the Brothers of America with the mother Province. He remained in this country till August, 1872, when he returned to France, leaving behind him the memory of a learned religious, a fervent Brother, and a Superior zealous for the rules' observance, and earnest in promoting the good of the Institute. He carried with him impressions of a warm and sympathetic community devoted to its work and he was happy to bring to his Superior consoling news of the good will and prosperity of the American houses. While in America, he set on foot plans for the opening of establishments in Canada.

St. Patrick's School in Augusta, Ga., was opened in 1876. This school functioned as a Public School until 1880, when the Brothers, dissatisfied with their inability to give their pupils a thorough Catholic training, refused further State aid, and made the school a Catholic one, pure and simple. The Brothers were very popular with the people of Augusta, who were very appreciative and seconded all the Brothers' efforts. The school continued with varied success until 1903, when it was closed because the Brothers were unable to send there the proper personnel.

A Central Catholic School was opened in Charleston, S. C., on the strength of the Brothers' reputation in Augusta. It continued with great success until 1886, when a violent earthquake destroyed much of the church property in that city. St. Aloysius College, Vicksburg, Miss., was opened in 1879. The story of this fine establishment will be told in another chapter.

St. Joseph's Novitiate, Indianapolis, Ind., served as a house of formation for the young Brothers. As vocations were still very scarce, the personnel had to be supplemented yearly by bands of French Brothers. These remained at St. Joseph's for a year studying the language, and were then sent to teach in different schools according to their ability. Now a novitiate was opened in Canada, and as the houses of that country were still connected with those of the U. S. Province, it was thought best in 1880 to close St. Joseph's as a Novitiate and transfer the American novices to the Canadian Novitiate. St. Joseph's School in Donaldsonville was opened in 1886. The work of this school will be described in another chapter.

Brother Athanasius, though a man of rugged constitution, and full of vigor, was getting on in age. Travel at that time was not so convenient as now, and distances were not then obliterated. The houses of the U. S.-Canada Province were far spaced. Winter travel in Canada was trying. Provincials at that time were appointed for life. In order to lighten the burden of Brother Athanasius, the General Assembly of 1883 resolved to appoint a socius to him. Their choice was Brother Osmond, and it was a happy one. He was a man of great learning, a very magnetic disposition, popular with all who knew him, and his contacts with clergy and people conduced to the enhancing of the Brothers' reputation. In his administration as socius, he showed great deference to the old Provincial, was a great assistance to him, so that the work of administration was gradually placed on his shoulders as Brother Athanasius felt the infirmities of age coming on him.

The Third Plenary Council of Baltimore was held in

1884. Seeing the Catholic School System growing rapidly, the Fathers of the Council were very solicitous that the work of the schools should be regulated and supervised by competent authority. To accomplish this, they made certain regulations among which were definite provisions for the academic preparation of the teachers. Rt. Rev. Bishop Janssens, of Natchez, acquainted the Brothers of his diocese with the Council's regulations, and made certain rules working towards the better efficiency of the teachers of his schools. There were then no definite requirements exacted of the teacher. College diplomas were not then demanded, but the Provincial had always exacted that his Brothers lead a life of study as well as of prayer, and that each house should set aside as a community exercise certain periods of the day for personal studies. When the Baltimore Decree was published, the Provincial and the Bishop came to an understanding whereby a set program of approved studies should be followed by the Brothers and that during vacation examinations should be held, and the results made known to the Bishop.

In 1887 the Brothers were asked to take charge of St. Anthony's Orphanage in Detroit, Mich., since the Brothers of Charity, then in charge, were leaving. The buildings were inadequate, unsanitary and crowded. The place was not over clean, and there was much sickness among the orphans. As the diocese was then without a bishop, the request to the Brothers was made through the administrator. The Brothers agreed to assume charge provided decent buildings would be erected, and sanitary conditions much improved. As this was promised pending the advent of the new Bishop, the Brothers took charge Dec. 1, 1887. They conducted the Asylum for two years; then the new Bishop Rt. Rev. John S. Foley decided to remove the asylum to Monroe, Mich., and place the orphans under the Sisters' care.

In the summer of 1889 the Community was introduced into the New England States. Brother Alphonse Journey was sent from the South to open a school in Manchester, N. H. This school together with others founded in New

England, was French Canadian. The textile mills of that section had attracted large numbers of immigrants from the Province of Quebec because of the relatively high wages. As these Canadians were staunch Catholics and intensely nationalistic, they clung to their faith and their language. In order to preserve their faith and national traditions, priests from their own country came to serve them, form parishes, and build schools.

In February, 1893, Brother Athanasius celebrated his Golden Jubilee. He was the last of the pioneers; under his guidance he saw the work prosper, after its slow and disheartening start; he had endured many a trial in war and pestilence; he had seen much discouragement and defection. But his indomitable will and great faith led his community out of all its difficulties. Now his two communities, the one in Canada, and the other in the United States, were on a firm footing of true progress and prosperity. He was respected and loved by his Brothers, who affectionately called him "The Old Man," and they gladly seized the opporunity to do him the honor to which he was entitled. They therefore celebrated the Jubilee at Bay St. Louis with all the pomp and circumstances which their love could devise. A pontifical High Mass was celebrated by Bishop Heslin, of Natchez, with Archbishop Jenssens assisting in the sanctuary. The sermon was preached by the eloquent friend of the jubilarian, Father McKiniry, S. J. Bishops in all the neighboring dioceses sent felicitations, and the Apostolic Delegate to the United States, sent his blessing. At the feast, the directors and representative Brothers of all the Southern Houses were present, and many a beautiful illuminated address pouring forth the love and affection of the various establishments, was read.

In 1892, the country celebrated the four hundredth anniversary of the discovery of America. In every city appropriate exercises were held with great display. The Brothers in their different schools were not behind in these celebrations. Fitting parades were held, and plays and dramas commemorating the occasion were given by the pupils. In 1893, was opened at Chicago the Columbian Exposition. One of the features of this exposition was the exhibit of work of the Catholic Schools. The Brothers had a special booth and displayed specimens of the work of their pupils. According to official account, this exhibit was most meritorious. One phrase was: "People stopped to admire and wonder what manner of men they were who could obtain such artistic results from mere boys." Nearly every school received a diploma and a medal of merit from the Educational Committee for their fine display.

Thibodaux College was taken over in 1891, and closed in 1894, but reopened again in 1912. St. Vincent's Academy, Baton Rouge, La., was opened in 1891, and St. Francis Xavier, Alexandria, La., in 1893. The story of these three schools will be found in later chapters.

In the fall of 1897, yellow fever again visited the South. This time it claimed two victims, Brothers Symphorian and Emilian. This terrible disease was an ever menacing scourge to the South. Its visitations were feared each summer, and when it visited a town, panic ensued, and many families fled to colder climes. In some years the disease was more deadly than in others; but although nearly every Brother was attacked, it gradually claimed fewer victims, as the Brothers grew adept in its treatment. The secret was good nursing, and numbers of Brothers became very skilful at it; among them was Brother Osmond who passed through many epidemics. His services were called upon in many crises. Often the Brothers nursed back to health the priests of the different parishes in which they were teaching.

Brother Athanasius now began to feel the infirmities of old age creeping on him. He could no longer travel the great distances nor direct the Brothers with the vigor he formerly did. He had the greatest confidence in his socius, and gradually relinquished his duties into the hands of Brother Osmond. He for a time retired to St. Joseph's Institute, Indianapolis, Ind., but finding the cold northern climate too severe, retired to Bay St. Louis. When the fire destroyed the College there, he went to Mobile Asylum. Here was his first mission; here was centered his affection, for here he had suffered and builded against disheartening odds; here he died on May 24, 1905. He was buried at Bay St. Louis.

Brother Athanasius was a man of vigorous faith and deep humility. He loved his Institute passionately, and he untiringly strove to inculcate the spirit of family life among his Brothers. This was the burden of his exhortations. He utterly abhorred singularity; he could not brook anything that might be a departure from the common way. He despised the frivolities of the times and he poured his scorn on those whom he suspected of bringing into the community worldly changes under the plea of improvements in efficiency.

His regard for poverty was inspiring. He taught his Brothers a great esteem for its spirit. Anything that savored of luxury was frowned upon. Simplicity in manners, in dress and in apartments, was the frequent subject of his conferences. He hated with a holy horror any studied elegance in person, in speech or in conduct.

His humility was an example to his Brothers and many times he gave instances of it by abasing himself before his Brothers and by joining them in the most menial tasks. He wished to make humility the distinctive virtue of his Province. He often appointed young Brothers just out of the Novitiate as apprentice cooks before they began their teaching mission. He thus thought to instil in the minds of the young, that devotion, in humbly serving their fellow-religious, that spirit of family, in the care of the temporalities of the house; that wholesome respect for the poverty of the house in husbanding its goods, and that vigorous manliness of character in a robust respect for manual work and esteem for the property of the Institute.

He was a great character builder; there was no softness in him. He struck at abuse with a heavy hand and was watchful that no new custom contrary to the spirit of the Institute should gain a foothold in his Province. He was no respecter of persons when discipline was in question, and he pruned away with vigor every excrescence that might harm the spirit of his Community.

Withal, he was kind and jovial. The welfare of his Brothers was his ruling passion; the young were the object of his paternal care. Nothing that affected the well-being of his Province escaped his scrutiny. He could joke with the best and many a merry quip and comical narrative either on himself or his Brothers amused the community on his periodical visits. These visits though dreaded at times by some delinquents, were looked to with pleasurable anticipations, and the kindly feeling which his Brothers had for him was expressed in the sobriquet, "The Old Man."

Reverend Brother Osmond, Third Provincial

Chapter III

BROTHER OSMOND

1900-1903

Brother Osmond had now been Socius for thirteen years. The work and the authority of the extended province had gradually fallen into his hands. It was an immense undertaking in itself to visit all the houses which were such distances apart. The rapidly growing prosperity of the Canadian branch of the Province required a good deal of the Socius' time. New foundations there, were springing up as if by magic, and these had to be erected properly to safeguard the Community's interests. The Southern houses were also increasing in numbers, and the great task of finding a sufficient personnel for them was indeed a problem for a wise and far-visioned chief.

As the divers interests of the two sections were so varied, there was danger that, when the authorities' activities were centered upon a section that promised greater prosperity and more consoling results, the other section would be unintentionally neglected. Then the mentalities of the different sections began to clash. In such an unwieldly province, it was impossible to keep a unity of ideas and methods while preserving a unity of spirit and purpose. Financial questions began to arise. One section questioned the sumptuous buildings being erected in one part, while necessary improvements seemed to be neglected in the other. For a long time the Brothers of the two sections longed for a separation into two provinces.

The General Chapter of 1892 had instituted the exercise of the Grand Retreat. It was decided by the American Provincial to hold these exercises in a small and very secluded village of St. Guillaume in the Province of Quebec, Canada. At great cost twenty-eight Brothers from the South were sent there for their grand retreat in 1895, and about 13 others in 1897. These excursions gave occasions to many American Brothers to see at close range the work of their

Canadian confreres, and to form friendships that cemented a closer union between the two sections. Many national antipathies were softened, antipathies arising from ignorance or unthinking prejudice, for the fair-minded among them could appreciate and differentiate in largeness of spirit the custom, manners and traditions of another nation.

At last the division of the Province came. It was made by the General Chapter of 1900. The division was made ethnologically, and, since the schools in the New England States were all French Canadian they were apportioned to Canada. The Brothers of the South had thought they were to be given these schools. They had centered their hopes on them as they were a prolific source of vocations. In this hope they were greatly disappointed and the South was now left without a novitiate and without recruits, for the South was not yet vocation conscious; even the Southern Clergy was preponderatingly foreign.

Brother Theodule, the valiant pioneer of the Canadian colony, was made Provincial of the Canadian Province, and Brother Osmond, of the United States Province. This latter Province contained the following establishments: Boys' Industrial School and St. Vincent's, Mobile; St. Stanislaus College and Day School, Bay St. Louis; Cathedral School and D'Evereux Hall Asylum, Natchez, Miss.; St. John's, St. Patrick's and St. Joseph's Institute in Indianapolis, Ind.; St. Aloysius College and St. Mary's School in New Orleans, La.; St. Patrick's School in Augusta, Ga.; St. Aloysius College in Vicksburg, Miss.; St. Joseph's Institute in Donaldsonville, La.; St. Vincent's Academy, Baton Rouge, La.; St. Francis Xavier, Alexandria, La.

And so the United States Province was thrown again on its own resources. At the separation there were in Canada ninety-six perpetual professed of whom three were transferred to the American Province, and ninety-one temporary professed. In the U. S. Province there were ninety-four perpetual, and seventeen temporary professed. Canada had a well stocked novitiate and fine vigorous communities. The U. S. had a nominal Novitiate at St. Joseph's in Indianapolis, but no novices. The personnel of Canada was young and buoyed up by a bright future. That of the U. S. was aging, had battled against many obstacles, and its future was dark as to future recruiting. Yearly it received a band of workers from France, but its native recruiting prospects were discouraging.

In order to set up a provincial government according to the decrees of the General Chapter of 1900, Brother Osmond called a meeting of the Provincial Chapter. The assembly met at Bay St. Louis, Dec. 27, 1900. Three Brothers were elected assistants to the Provincial: Brothers Stanislaus, Isidore and Celestine. Committees were formed to consider Finances, Regularity, Schools and Studies, Novices and Novitiate. Regulations were approved regarding financial matters; uniformity in customs; stricter enforcement of regularity; uniformity in text books and school procedure; devising methods of recruiting, and appointing a committee to study the location for a new Novitiate.

With these recommendations the Brothers again took on a new heart of grace. It was felt that by working together and putting faithfully into practice the Chapter's decrees the South would be pulled out of its slough of despondency. All were willing to see that these prescriptions worked. All were enthusiastically facing the rising sun of success. Prayers welled up in hearts of devoted men that the South would live; that the Sacred Heart and the Blessed Mother would bless the sincere efforts of all.

St. Joseph's Novitiate in Indianapolis had been built for a Novitiate in 1870. At the time of its establishment, the property of five acres was isolated, but in 1900 the city had spread beyond the boundaries of the property. Streets were laid out all around, and residences clustered close, thus crowding out the privacy of the place. There was question of the city council's determination to run a street through the property which would render the place useless as a novitiate. The building itself was outdated, and had few conveniences for a modern house of prayer and study. It was therefore imperative that another location should be sought. Brother Osmond appointed Brothers Stanislaus and Isidore as a committee to search for a site better suited to the needs of the Province, and if possible in a community close to a center of Catholic population. The two Brothers started on their quest in March, and after many interviews with prospective sellers of property, many disheartening disappointments, at last found a beautiful property near Metuchen, N. J., just suited to their needs. The story of this establishment will be told in another chapter.

Brother Osmond began to put into execution the other prescriptions of the Provincial Chapter. A central Economic Bureau was established at Bay St. Louis, with Brother Isidore as chief. Uniform text books and grades were established in the schools. Brothers' Studies were intensified, and renewed interest in them created. In his official visits, the Provincial saw to it that the prescriptions on religious discipline were fulfilled.

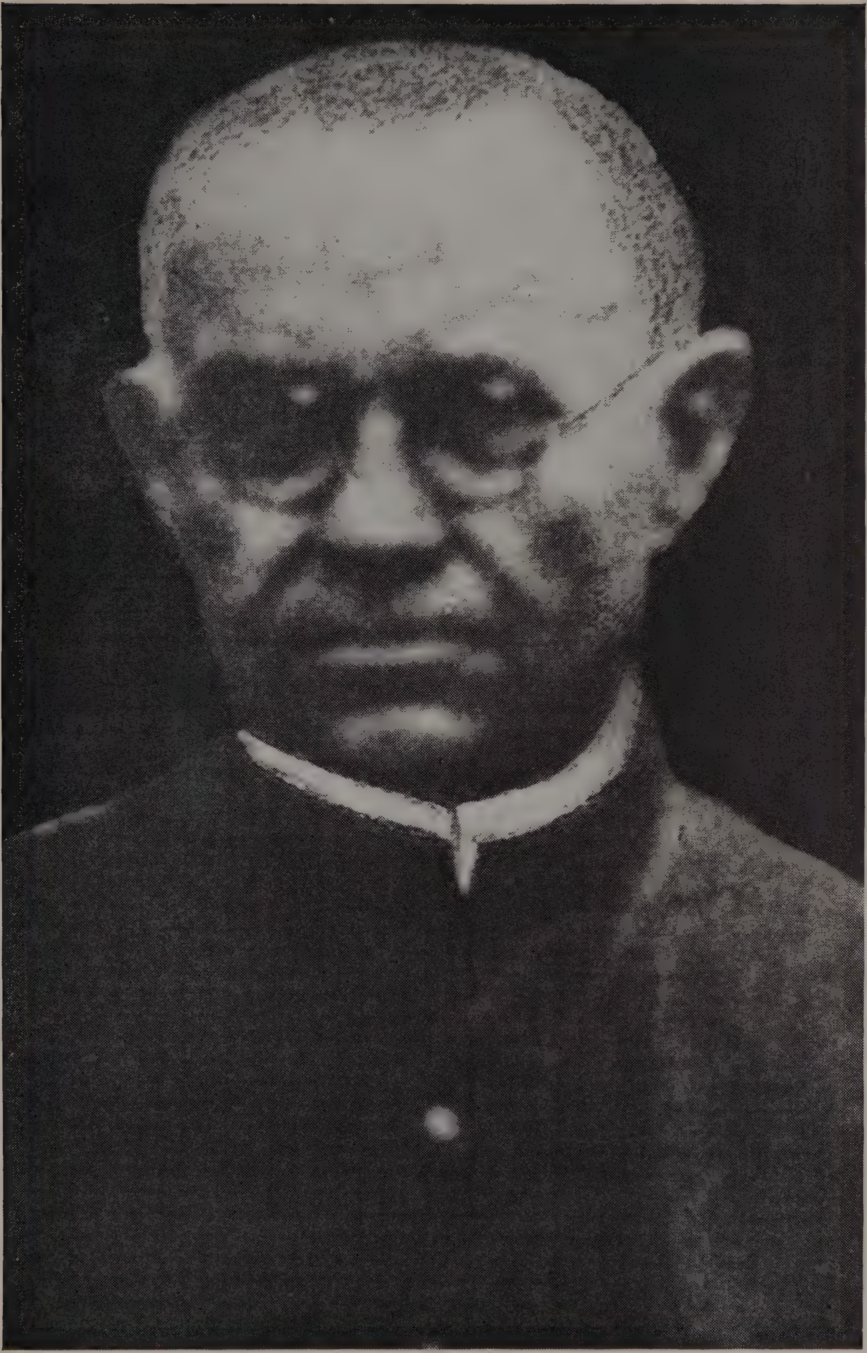
But Brother Osmond early in his provincialship was attacked by an illness the effects of which were to color his conduct the rest of his life. His powers were greatly impaired. He could not perform his duties with any energy, nor attend to the many exacting questions that arose in his new administration, and the work of the Province began to suffer. As his health did not improve, he asked to be relieved of his duties. His wish was granted, and Brother Isidore was appointed to succeed him in 1903.

Brother Osmond was a man of fine physique and genial personality. His learning was wide and deep and his reading was very extensive which, with his brilliant memory and ready wit made him a delightful conversationalist. He had an extremely magnetic disposition which gained for him friends so loyal that he could sway them to his will at any time. He was a deep thinker, and wished his Brothers to be so also. His readings and interpretations of history were extensive and the lives of those saints, who from age to age God has pleased to raise up in order to fight against heresy or, by their simple lives to show the utter folly of pleasure and abuse of power of their age, were his intimate study. His knowledge of asceticism was profound. He was anxious that his Brothers be imbued with the ascetic spirit.

His visits to the different houses were always a source of pleasure. In his captivating way he would relate to the Brothers some interesting news or adventure, the telling of which, he enhanced by allusions from his omnivorous reading. His heart was large and his charity all embracing. Every Brother felt that in him he had a friend and that they could go to him and find a sympathetic adviser in whatever trouble.

Yet in public he was often harsh and excoriating in denouncing abuses. He had a fund of invectives, and he used them with a boisterous storm of denunciation especially when at retreat he was lecturing the Brothers on their faults and failings. It had been his way in the class room. He knew that his pupils and his Brothers would not be hurt for he knew that they loved him. It was not so in his later life; for a new generation had arisen that did not know him so well. They did not take his denunciations very kindly, for they considered them mere abuse. Still these too knew that in the privacy of an interview they would find a suave and kind friend who could salve the hurts by his gentleness and his genial personality.

Brother Osmond retired to Metuchen until 1906. He was then made Director of Mobile Orphanage. Then in 1911, he was forced, by his illness, to give up all administration. He lingered on until December 26, 1919, when he died. His body was brought to Bay St. Louis and buried in the graveyard of that Institution where he had done so much good.



Reverend Brother Isidore, Fourth Provincial

CHAPTER IV

BROTHER ISIDORE

1903-1912

Brother Isidore was appointed Provincial in March, 1903. He was then Director of St. Stanislaus College, Bay St. Louis, and retained this office until July. The beginning of his Provincialship was indeed very disastrous. He was just relinquishing his post at the College when a fire destroyed it. (See St. Stanislaus, Part III). This was a great catastrophe for the Province. The College had been its major source of revenue, and to rebuild it would require a greater outlay than the Province could afford, especially as it had just gone into debt to purchase the site at Metuchen.

Discipline had grown somewhat lax during the illness of the former Provincial. Brother Isidore determined to take drastic measures to restore it, and undeterred by seemingly insurmountable difficulties and, undaunted by a certain amount of opposition, he set about the task. His methods were at times forthright and not seasoned by that diplomacy which could have softened the shock of abrupt and unexplained orders. But though contrarieties occurred, Brother Isidore bent resolutely to his task of renewing regularity where it had become remiss, encouraging the great majority of those who were faithful, and giving renewed authority to religious obedience and courage to all the Brothers.

As soon as he could be spared from his local duties, he began his visits to the different houses. His principal care was the Novitiate which had just begun its work. He put the work under firm management, appointing Brother Fabian, Novice Master, and Brother Stanislaus as recruiter. He saw to the fitness of the candidates for the brotherhood, decreed the course of their religious and academic training and regulated authority in that establishment so that the varied interests would not clash.

At Christmas, Brother Isidore called together at Bay St. Louis, the Provincial Chapter. This body renewed the prescriptions of the last Chapter with more emphasis on their stricter fulfilment. In the same year, 1903, Nazareth College, Oklahoma, was opened. The story will be found in a later chapter.

The spread of the work of the Province was greatly hampered by a dearth of vocations. At the division of the Province, the General Assembly had given hopes that help would be sent from Canada and France. Relying on this promise, Brother Isidore went to Arthabaska, P. Q., Canada, to plead for help, but was given very little encouragement. The Canadian authorities said they needed all their subjects, and more to staff their ever growing institutions. Brother Isidore returned greatly disappointed and disillusioned, and recognized the fact that if the U. S. Province was to be saved, its salvation was to be found within itself. He repeatedly wrote circulars to the Brothers insisting on intense recruiting, recommending them to renew the spirit of prayer and sacrifice in their own lives so that they might not "quench the spirit," and by their fervor attract choice subjects to the Brotherhood.

Brother Isidore reestablished the Summer Normal School on a more permanent and profitable basis. There was intensive study of College subjects, and the Provincial was fortunate in obtaining the services of Father Powers, a solidly religious educator, a profound thinker and a most eloquent lecturer. He gave the Brothers a course on philosophy which greatly benefited them.

A school attached to St. Patrick's Church in Meridian, Miss., was opened in 1904, at the instance of the pastor, and the urgent request of the Bishop. The town had few Catholics, and there was much bigotry among the non-Catholics. The parish was poor and ill able to support a Brothers' School. Frequent disputes arose with the pastor concerning the Brothers' salary. Nearly all Catholic boys were enrolled, but as they were few, the attendance seldom reached beyond the hundred mark. The school continued in a hit and miss fashion for a number of years. Bishop Gunn, a school man and a great promoter of schools, thought to put new life in the parish by building an up-to-date school with all modern conveniences. But he was disappointed in his hopes, and finally gave permission to the Brothers to leave in 1924.

In 1904 the Province found itself in very grave financial straits, and it was decided to sell St. Joseph's, Indianapolis, in 1904. The price received from the sale was much less than what had been put into the property; but as the Province was greatly pushed for funds, Brother Isidore could not wait for a more favorable time to dispose of it.

The Provincial Chapter met again in 1906 and elected Brothers Stanislaus and Osmond as delegates to accompany Brother Provincial to the General Chapter. It also reaffirmed the decisions of the preceding Chapter.

The General Chapter of 1906 was held at Lourdes, France. The Institute in France was going through a very grave crisis owing to the dissolution of the Community and the expropriation of its property by the French government. Panic had seized many Brothers there, and a fatalistic idea that all was lost prevailed among some. It required wise and steady heads to restore morale and to elect a Superior General who had great faith in the indestructibility of the Institute, and the courageous ability to draw order out of the chaos into which the Institute was thrown. That providential man was found in the person of Brother Alberic, who had been noted for his vigorous efforts to stem the tide of discouragement. He was elected Superior General with all confidence in his ability to build upon the ruin seemingly so demoralizing. With the energetic zeal of a founder and faith in the undying cause of the Sacred Heart, with an ingenuity to thwart the machinations of the vicious government and a world-wide vision, Brother Alberic set to work to recoup the Institute's losses; sought new fields in other countries where the rejected laborers could be employed, and by his ceaseless correspondence and frequent visits to the remaining establishments still under the secret control of the Brothers, he brought hope again to fainting souls, and order and vigor to the work.

This General Chapter also called attention to the prescriptions of the Normae with regard to the government of the Institute. Among them was the recommendation that the novitiates be organized according to canonical rules. There were to be no more secular studies during the year of novitiate; all the efforts of the novices were to be centered upon spiritual activities and ascetical training.

In 1906 a school was opened in Mansura, La. This was a small town some thirty miles from Alexandria. The inhabitants were simple country folk, descendants of the Acadians, speaking a patois French and English with a very peculiar accent. All were Catholics, but a number were tainted with Voltarian malice. There was division in the town regarding the founding of a Brothers' School, and there were unseemly quarrels in the parish. Nevertheless a school was built on a lot donated by a devout lady, and the Brothers were welcomed by the better element who hoped that the influence of these religious teachers would bring unity to the parish. The life of the Brothers in Mansura was simple in the extreme. It was as though they were living in a foreign mission. Many conveniences were lacking, but the Brothers were consoled by the affection of the inhabitants. The school, St. John Berchmans' College, became greatly appreciated and for a time it was very successful. But the continual petty bickerings in the parish between pastor and people annoyed them, and when the pastor went to his native Belgium on a vacation, leaving no one to take his place, the Provincial ordered the school closed in 1914.

A grammar school in St. Mary Star of the Sea Parish, Far Rockaway, N. Y., was opened in 1908. The Brothers had always been anxious to have some schools in the Brooklyn and New York dioceses, so they welcomed this chance. It was through the influence of Mr. J. J. Kirwin, a New York Publisher, and a great friend of the Brothers for many years, who used his friendship with the pastor of the parish to ask for the Brothers of the Sacred Heart. The school did splendid work under the able directors, Brothers Adelard, Matthias, Timothy and Leopold. Their pupils were well trained and the foundation they received at the school made them leaders in the high schools they attended later. The Brothers were happy to see their pupils become later, priests, religious, and noted professional men. With the coming of the depression, the pastor found it too great a burden to pay the Brothers, so their services were dispensed with in 1940.

In 1912, the General Chapter was held in Vitoria, Spain. Six months before, election of delegates was held and Brothers Macarius and Maurice were chosen to accompany the Provincial to the Chapter. At this chapter Brother Isidore was, at his earnest request, relieved of his office, and Brother Maurice was chosen to succeed him.

Brother Isidore was then successively appointed to the principalship of St. Vincent's, Mobile; St. Stanislaus, Bay St. Louis, St. Vincent's Academy, Baton Rouge. In 1920, because of his profound knowledge and his experience in teaching he was made professor of pedagogy in the Normal School at Metuchen. This appointment was a very happy one, and very congenial to Brother Isidore who was greatly elated to be relieved of all authority. He could now devote himself to the task which was very pleasing to him, and one for which he was eminently fitted. With high spirits and great hopes, he was doing his work well, enthusiastically and successfully when in October, 1920, he, without any premonition was stricken with paralysis which impaired his speech. It was a severe blow to him as he expected many more years of usefulness in the Community. Yet, with the fullest resignation, he submitted to this visitation of Providence, and now that his teaching days were over, he employed himself as best he could in whatever manual work there was to do. His death occurred in 1929.

In his latter years, Brother Isidore became much interested in the archives of the Community. These had been neglected or overlooked because no one had been appointed to collect and preserve them. The pioneer Brothers had considered their work so ordinary that they did not think it worth while to write about their activities. Yet, even ordinary actions in the eyes of future generations are interesting, and their lights and shadows make up a precious souvenir that will be the pride of posterity. Many events of this history would not have been written had it not been for the foresight of Brother Isidore. With infinite pains he gathered the facts of the Province before all the old Brothers had passed on to their reward. By letters, by personal interview, by searching for old letters in which scraps of information could be gleaned, he pieced together a very reliable account of the annals of the Province, which now composes a very valuable document in the Provincial archives. It is, thanks to Brother Isidore, that the present compiler could put together this history.

Brother Isidore was a man of robust character and disposition. His rugged features, strong jaw and determined mouth gave evidence of a firm will. His stocky and compact figure showed a body that could endure the hardship of menial work. His bent was towards those manual tasks that one finds so common in a religious community, and had he followed his own attraction he would have spent his days doing the prosaic labors incident in the thousand and one menial tasks found necessary in a community house. He had the soul of a laborer; his patron was, not St. Isidore, the Doctor, but St. Isidore the plowman.

Brother Isidore was sturdily honest. Human respect was unknown and pride never touched him. He did right because it was the right, and duty claimed his loyalty no matter what the consequence. His relations with his Brothers and his inferiors were along the strait path of the rule. Fashion and fads passed him by, while the complacent softness of manners of the times he ridiculed and despised. The Brothers knew that in their dealings with him his heart was always on his sleeve which they saw so uprightly honest that admiration prevented any misgiving when he had to use harsh measures to correct some fault. He could be blunt at times, but if his scolding left any rankling, it was soon dispelled by his charitable kindness. He was at times subject to fits of melancholy, which left him dour and taciturn. On these occasions he wore out this crotchet by applying himself to some hard manual labor and the community passed it off as a joke, and waited till the sunshine of his smile broke out again.

Brother Isidore was thoroughly learned. As a teacher he was renowned for his proficiency in mathematics. He was well versed in literature and in the classics both modern and ancient. In his free moments he occupied himself in the study of the ancient classics, both Greek and Latin. His reading was wide and he was conversant in the standard theologies, and with the masters of ascetical life. He disdained short cuts and predigested knowledge. He advised his inferiors to study deep and to master thoroughly their subjects. He despised anthologies and half-baked methods of the study of sciences common in the schools of the day. His influence put a new drive in the Brothers' studies, and he was happy when he saw the curve of their knowledge rise. He saw to it that the Brothers' libraries were stocked with the best works on science, literature, mathematics and religion. He insisted on the study of catechism, and he made sure that his Brothers were competent catechists.

Brother Isidore had an unaffected piety which showed itself in his every word and act. His exhortations to prayer were simple and not the fervid urgings of more demonstrative natures, but they had a better success because they touched more nearly the native good sense of his hearers. His simplicity and poverty left its impress upon all, and when he retired he left a province solidly prosperous, his Brothers noted for the observance of their rules, and his schools well staffed and progressive.

Reverend Brother Maurice, Fourth Provincial

CHAPTER V

BROTHER MAURICE

1912-1919

The General Chapter of 1912 made a serious study of the Constitutions in order to bring them into conformity with the Normae, a copy of which each member had at hand. This labor was completed after several sessions of intense discussions and reviews. The result was the present constitution now governing the Society, modified in a few points, with a view for their approval by the Holy See. These modified constitutions, while leaving the Provinces a certain amount of autonomy, took away certain privileges then in vogue, such as electing the Provincial Councillors, who were henceforth to be nominated by the General Council. Also, certain legislative powers of the Provincial Chapter were revoked since the Constitutions were to be stabilized under the direct supervision of Rome.

Brother Maurice was appointed Provincial in December of 1912, and his councillors were Brothers Macarius and Fabian. Brothers Isidore and Albert were added in 1916. As Brother Maurice was regarded as a splendid school man and strict disciplinarian, there was general satisfaction at his appointment. He was an able administrator, had a safe judgment, and was a keen observer, which qualities fitted him to perform his duties to the best advantage of the Province.

As he had never been in the councils of the former Provincials and had little idea of its government, and as he was very slightly acquainted with his personnel, Brother Maurice set to work to study the organization of the government and visited the various houses and schools to become familiar with the problems of each individual to the end that he might conduct his work along lines best suited to the good of the Province. He was very well pleased with his survey, for Brother Isidore had left him a province well established and with disciplined workers. His main business was to orient the discipline with the provisions of the amended constitution, and that was his hardest undertaking. In communities abuses creep in, and, where the rule is not very explicit on certain points, abuses become a custom, and the custom is soon looked upon as a right by unthinking and lax religious. A bad custom is very easily introduced, but exceedingly hard to eradicate. The poor superior who is given the obligation to reform certain relaxations is often subject to misunderstanding and ill will. There are always certain individuals whose glib tongue can make out a cause for their way of action and can draw to their way of thinking certain fatuous persons who never had the gift of sound judgment. A superior needs with such persons infinite patience, great faith, singular perspicacity, and nice discernment. Brother Maurice set himself to govern with these qualities.

A new Catechism of Vows closely conforming to the Normae had been published by one of the Brothers in France, and had attained great popularity there. When the editor of the Ecclesiastical Review received a copy, he gave a very comprehensive review of the catechism, and praised it most highly, expressing a wish that it would soon be translated into English. The translation was begun by Brother Isidore, assisted by Brother Felix. Brother Maurice, in his free moments assiduously worked at the correct legal phrasing of certain terms concerning the vow of poverty. It was a long and tedious task; consulting lawyers and law terms and references, studying idioms so as to give the exact interpretation. Brother Maurice worked upon this translation at all odd moments, even on his train trips. The result was a catechism that has become a classic for the Brothers, and a standard with a goodly number of religious men and women communities throughout the English speaking world, and it made the name of the Brothers of the Sacred Heart known and respected everywhere. Thousands of copies have been distributed extensively, and the work has gone through a number of editions. At the present writing it is still very popular as is noted for its world-wide sales.

World War I began in August, 1914. It spread in a wild conflagration over nearly all Europe. During that summer fourteen Brothers were visiting their native France, and were caught in the maelstrom. For weeks, nothing was heard from them, and as his man power was exceedingly short, Brother Provincial found himself in a quandary as to the staffing of the various schools for the next session. To get the necessary personnel for his more prosperous schools he was forced to close Mansura and St. Vincent's, Mobile, for a time. Schools had barely opened when the travelers began to drift back from war-torn Europe. It was found that only two, Brothers John and Austin, were drafted into the French army. Incidently, Brother John was killed and Brother Austin, after surviving wounds, was appointed to teach at the Brothers' College in Lyons. Also Brother Placide who had worked faithfully in the United States for a number of years, was killed in battle. With the arrival of the French travelers, Brother Provincial could restaff his schools and reopen St. Vincent's.

The United States entered the war in 1916, and then declared a general conscription of the man power of the nation. While the clergy was exempt, there was some misunderstanding regarding the status of the Brothers, and some draft boards were about to induct some of the young Brothers into the army. Brother Provincial was very much worried and sought the advice of Cardinal Gibbons on the disputed matter. The Cardinal wrote a letter declaring that in the eyes of the Church the teaching Brothers were ministers of religion, and that in the intent of the law they were excused from military service. This letter allayed all doubts and fears, and served as a reassuring document before the different draft borads.

But the Brothers gave their aid to many patriotic activities in order to facilitate the efforts of their different communities in the various phases of war work. Their schools were thrown open to the different war boards, to be used as offices wherever room was to be had; their exhortations helped to interest their pupils, and many of them were called upon as secretaries to help in the clerical work of the different organizations and drives for funds for the Red Cross, or Knights of Columbus.

On June 29, 1917, His Holiness, Pope Benedict XV, promulgated the new Code of Canon Law and it went into vigor on Pentecost Sunday, May 19, 1918. Few changes had to be made in our Constitutions or Catechism of Vows, as great care had been taken to make them conform to the Normae which had been the basis of the New Code.

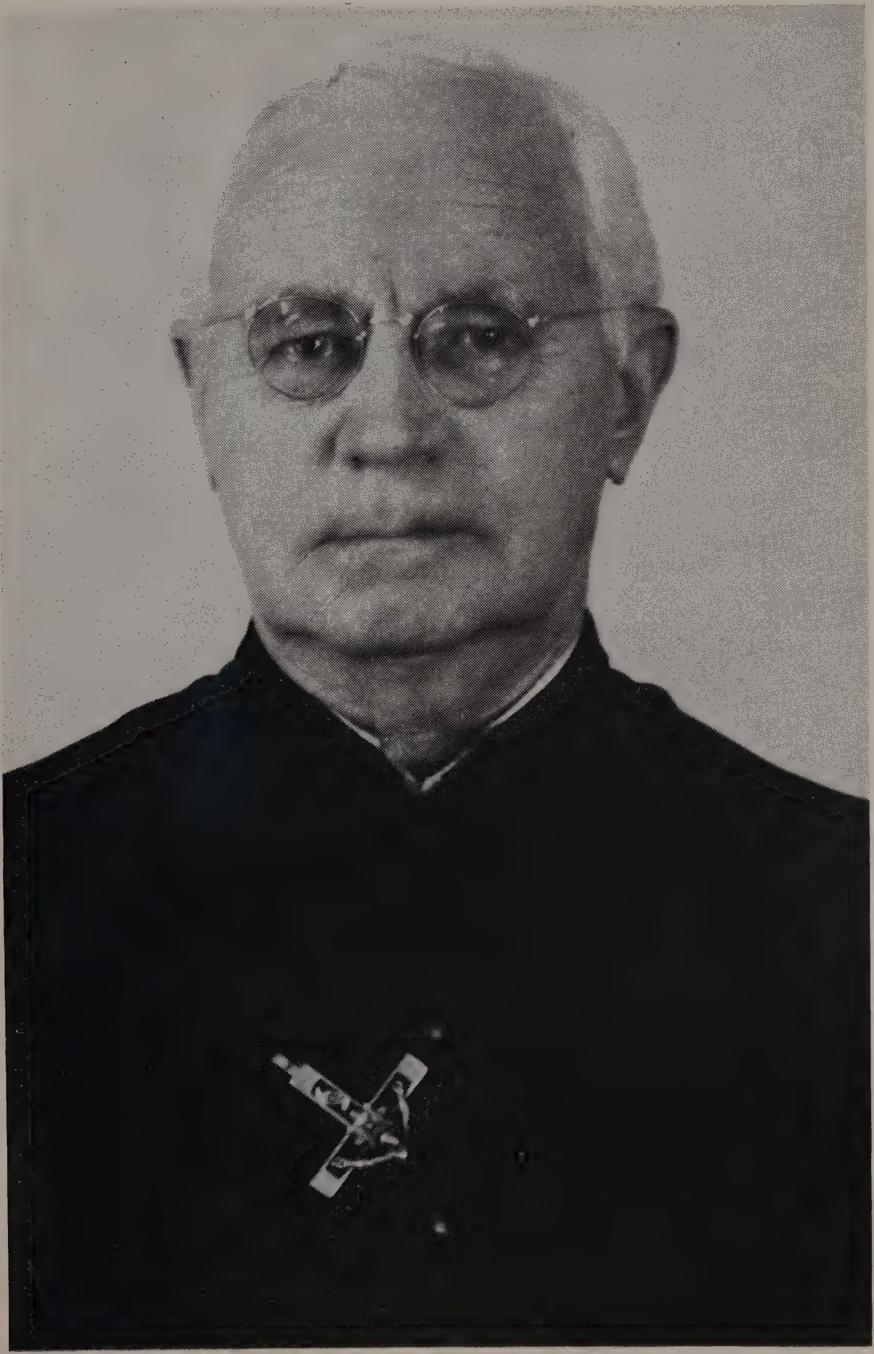
In the autumn of 1918, influenza ravaged the country. It was of a very virulent type, and caused more deaths among our soldiers in the different camps than had died on the battlefields in France. In many places the disease caused great suffreing and desolation, and scenes were enacted that recalled the black plague of the Middle Ages. Schools were closed, and the sickness spared few of the Brothers. The plague at the Bay was particularly severe; nearly all the Brothers went down with it, and nursing Brothers had to be called from different houses. Several of the Brothers became so dangerously ill that their lives were despaired of. Ever solicitous, Brother Provincial went to the Bay where he gave his days and nights helping in the nursing. Thanks to the Sacred Heart and to the nursing Brothers, all recovered. Brothers in the different houses were also attacked but the Province was singularly fortunate in that no deaths occurred. The epidemic disappeared in the South in November, and the schools were soon reopened.

The war ended almost as suddenly as it had begun, November 11, 1918, and the country with delirious joy returned to its peaceful pursuits. For a time the country was flooded with prosperity. Everybody seemed to have money and everybody was spending it recklessly and foolishly, not thinking of future crises. Parents were open-handed with their children, and these gave themselves to foolish enjoyments. Our schools felt the prosperity. Parents not caring for expenses, sought to place their sons in private schools where they could get the best returns for their money. Our boarding schools and day schools were crowded to the doors, and the Provincial had much trouble to find aid for the overburdened Brothers in overcrowded class rooms.

Brother Provincial devoted much of his solicitude to the Novitiate training and, aided by the splendid work of Brother Albertinus, the Novice Master, he had the consolation of seeing the young candidates receiving that thorough formation which would make of them religious of character and staunchly faithful to their calling. New recruits began to come in increasing numbers. The novitiate was getting crowded, and room had to be found somewhere. For a long time the Brothers' thoughts turned towards building a beautiful chapel where the liturgical services could be carried on with great pomp and ceremony, and where, amid artistic surroundings prayer and praise could be offered more fittingly to the Sacred Heart. So far the idea remained only in the wish, but it was given to Brother Maurice to put it into a more concrete form. He began what he styled a "Buy a Brick" campaign throughout the schools. He got the Brothers interested particularly those who had made their novitiate at Metuchen. These gave their enthusiastic aid and by interesting their pupils in the work, soon collected a nucleus of $12,000. This substantial sum Brother Maurice was proud to pass to his successor to be ready against the time when the chapel could be built.

Two new schools, St. Rose of Lima, Brooklyn, N. Y., and St. Simon's, Washington, Ind., were opened in 1919. Their stories will be found in Part III.

The General Chapter should have been held in 1918, but owing to the war, it had to be postponed and Brother Maurice was continued as Provincial. Now that peace had come the authorities decided to hold the General Chapter in 1919, and according to the provisions of the Constitutions, the Provincial Chapter was called to meet on April 18, 1919. This chapter elected Brothers Lambert and Berchmans as delegates to accompany Brother Provincial to the General Chapter. At this Chapter Brother Maurice was elected Assistant General. Brother Macarius was appointed later to succeed him as Provincial. Brother Maurice left his province well organized, and prosperous; recruits to the Order were multiplying, the schools were crowded, and the general discipline was sound.



Reverend Brother Macarius, Sixth Provincial

Chapter VI

BROTHER MACARIUS

1919-1922

In the summer of 1919 Brother Macarius was in Washington, Ind., where he had been sent to open the school, and to teach pending the arrival from France of Brother Berchmans, who was to be the Director of the new school. While there, Brother Macarius received word that he had been appointed Provincial. He remained in Washington until the first week of September when Brother Berchmans returned to the country. He then went to New Orleans and called the old council together, and, with its assistance began to study the affairs of the Province.

In November news of the appointment of the new council was received. The members were Brothers Louis Emile, Lambert, Theodorus, and Albert. The first meeting of this council was held November 29, 1919. Requests flooded in to the Provincial from all sides; requests for changes, ameliorations, buildings, school foundations, etc. Not knowing much about the affairs and the problems, the Provincial resolved to make a tour of the Province to study at first hand the different questions that needed attention, and to view at close range the work of the individual Brothers.

Brother Macarius had been left a Province with a well functioning novitiate, Brothers devoted to their work and obedient to their rule, prosperous schools in which excellent work was done, and patrons of those schools who recognized the good work and admired the edifying life of the Brothers. The war had ended in a glorious victory for the Allies, and the United States was preening itself on the victorious efforts of its arms. Soldiers were returning from abroad marching down Broadway and Pennsylvania Avenue to the plaudits of a happy country. Joy and good will were everywhere. The times were flush and owing to the war wages, money was plentiful and spent with lavish abandon. Day schools and boarding schools were so crowded that new applicants had to be refused. Parishes now found they had a surplus of funds with which they could build sumptuous schools and the call for Brothers to conduct them was embarrassingly insistent.

The debt that had been a crushing incubus upon the Province was, by the skill and fine management of the former Provincials greatly reduced. There remained only $14,000 to clear away, and that sum was liquidated by April of 1920. It was a proud day for the Province when the banks gave notice that the incumbrance had been removed. There were to be no more gruelling efforts to find ways and means to balance the budget. A clear road was now opened for further expansion, new ameliorations, and needed buildings.

Many Brothers of the Province had sighed for the day when there could be erected at Metuchen an imposing Novitiate, the pride of all, which would afford adequate quarters, convenient for study and prayer, and suited to the modern way of living. That building had been promised since the inception of the Metuchen Novitiate. To give reality to the promise and to make a start at the proposed building, plans were drawn up for an imposing structure which would be erected in front of the old building. These plans having been sent to the General Council for its approval were rejected as being too costly, and impracticable. Other schemes were suggested, among which was a plan which would separate the postulate from the novitiate were also rejected. At last a plan to build a chapel was approved, and this was to be a unit of further buildings that were to be erected. (See Metuchen, Part III.)

St. Joseph's College, Muskogee, likewise needed expansion. The college was enjoying the most prosperous era of its existence, and a gymnasium, chapel and an infirmary were needed. The description of these buildings will be told in Part III.

The trickle of vocations that had begun to flow in from the South became a pretty steady stream by 1921. The obsession that no vocations could be had from the Southern houses, had so taken hold of the Brothers that they had stopped trying to encourage them. It was one of those fallaceous notions that impedes the work of zealous souls and takes the courage and good will out of their efforts. But now the vocation question began to be solved. Energetic young blood had been injected into a new and enthusiastic endeavor. Young Brothers who had been trained at Metuchen had talked so glowingly about their Alma Mater that interest in the institution was aroused among their pupils, and from this interest, inquiries were made about the Brothers' life, and from these came the desire of some to seek admittance into the Order. And again there was renewed vigor in Catholic life and action. Since the time when the saintly Pius X threw open the Eucharistic tabernacle even to children, that all might feast abundantly of the Bread of Angels, a spirit of vigorous piety had grown among the Brothers' pupils. Spiritual organizations were formed, sodalities were established or revivified, and youth began to think in worth-while terms of the soul rather than in the flippant ephemeral pleasures of the day; and it followed that Southern candidates began to crowd the Novitiate.

It was heartening and very consoling to see the starry-eyed resolve of these young men; candidates who knew the Brothers' work and life intimately, and who could thus be more easily trained, for they had belonged to the Brothers' family since their early school days. It was then after a fervent appeal from the Provincial that Brother Felix, the recruiter, was sent again to make another appeal to the zeal of the Brothers. From the self-sacrificing spirit of their pupils, the flood of vocations began.

The Brothers' studies had always been a live subject of concern for the Provincials. The public high schools now began to be standardized. The different State Educational Boards began to make new and stringent regulations regarding teachers' requirements. Secular College Associations made entrance requirements that would be embarrassing to the Brothers' graduates if these requirements were overlooked. Of course the Brothers could and should have encouraged their pupils to enter Catholic Colleges, but in many cases these Colleges were not equipped to give a number of pupils the course of studies they might desire to fit them for various professions. So, while every one recognized the great danger to the faith of their Catholic pupils by attending secular institutions of higher learning, Catholic educators were forced to see their pupils flock to them. They could only bend their efforts to instilling a solid Catholic character into their graduates and then hope and pray that this training would immune them to secular thought and atheistic teaching. Our high schools were bound to follow the requirements of the State Associations, or lose their pupils in the higher grades.

New restrictions and requirements were made on the teachers. No matter how proficient a pupil might be in the required entrances, if his teachers had not a degree from some standard College, his work would not be recognized. The Brothers had pursued their studies without any thought of seeking degrees. Their fund of knowledge was much greater than any degree requirement, but it was now imperative that they have a degree of B. A. or B. S. after their name. It would have been rather dangerous to faith and discipline of the young Brothers to have them matriculate at the secular universities, and as yet no Catholic College gave degrees in teacher subjects.

Brother Provincial was aware of the difficulty of getting our schools State approved and teachers obtaining degrees. In the spring of 1920 he approached Father Twelmeyer, Dean of Loyola of the South, regarding what measures could be worked out so that the Brothers' studies would be recognized towards a degree. After a thorough examination into the matter they came to an understanding as to the modus operandi. Then too they agreed about opening Summer Schools at Loyola and Spring Hill which would thus facilitate further the Brothers' scholastic efforts. The scheme was put into effect in the Summer of 1920, and before long a goodly number of the teachers could sport College degrees after their names. Brother Theodorus was appointed Master of Studies, and was the liaison officer between the students and the University to help solve any difficulty which might arise about the students' study courses.

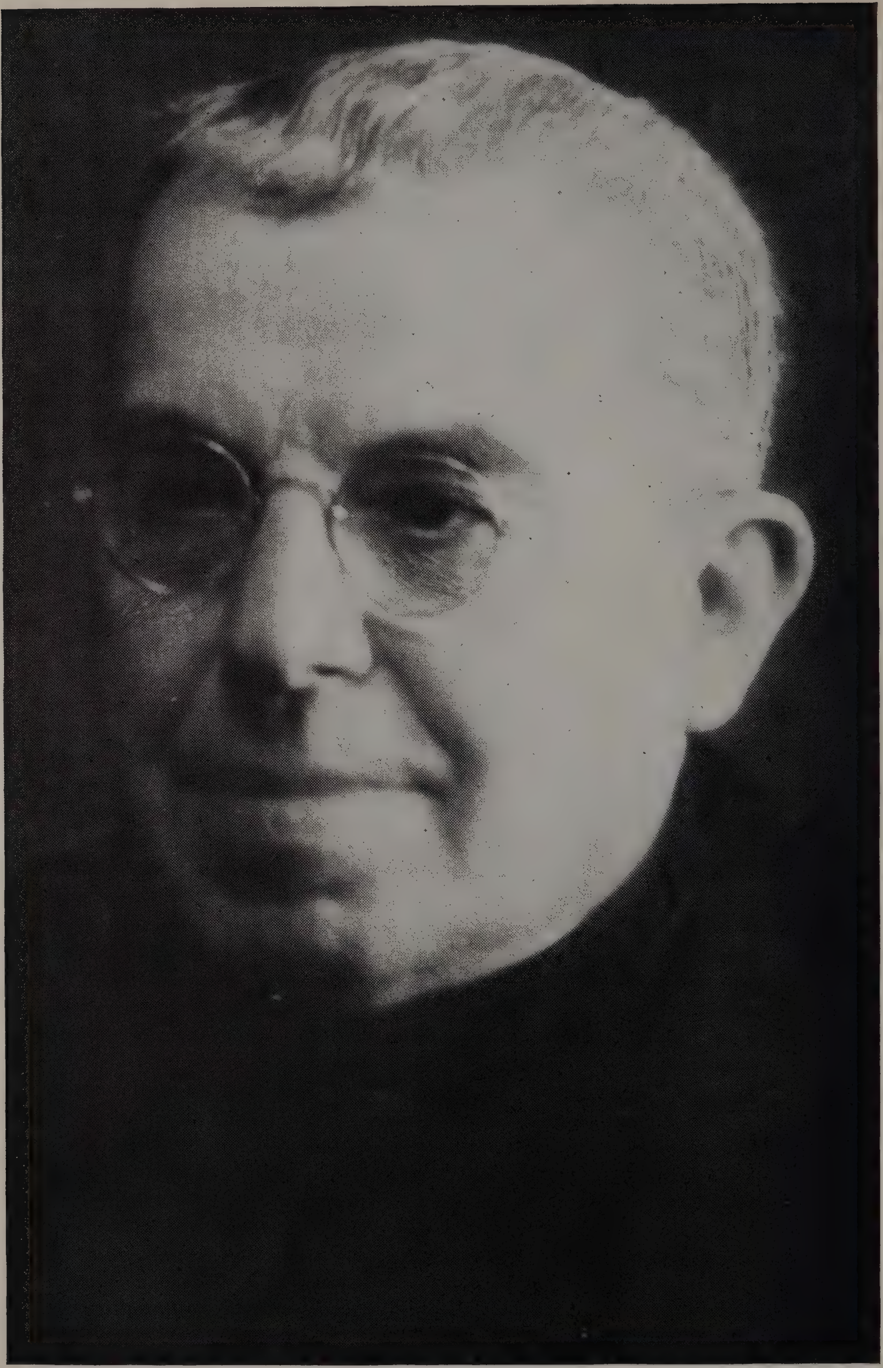
Again, other regulations were made by the State as to the equipment of the school. Many of our science departments had to be refurnished. Our libraries had to conform to standard, our buildings, sanitary conditions, and playgrounds had to meet requirements that did not conduce to efficiency, but were the whims of impracticable educationists. As the Brothers had always kept their equipment up-to-date as much as their means would let them, they had little difficulty in carrying out the State's directions.

The year 1921 was the centenary anniversary of the establishment of the Institute. The General Council decreed that both religious and civil celebrations were to be held in the different houses throughout the Society. A delegation of the General Council consisting of Brother Alberic, Superior General, Brothers Theodule and Maurice visited the Canadian and United States Provinces in order to be present at the different celebrations. The United States Province was then bending all its energies towards gathering funds for the erection of the Novitiate Chapel, and as this chapel could not be completed before 1922, it was deemed advisable by the Provincial to postpone the general celebration to that year. In the meantime he exhorted the Brothers to use the occasion of the centennial anniversary as an opportune time to obtain subscriptions towards the building fund. Private celebrations were held in the different schools, however, in which religious ceremonies were the main feature. The chapel fund begun by Brother Maurice reached a snug sum of $16,000, and with this nucleus, the building was begun and it was completed in June, 1922. Solemn ceremonies were held at its dedication, and the chapel was known as the Centenary Chapel of the Sacred Heart. Further details about the celebration will be given under the Chapter about the Novitiate, Part III.

Laneri High School in Fort Worth, Texas was opened in 1921, in St. Mary of the Assumption Parish. This parish was conducted by the Vincentian Fathers, and the Superior was

Father W. Parks, an old pupil of the Brothers from Donaldsonville, La. He always retained an affection for the Brother and his great ambition was to build a boys' school and call the Brothers of the Sacred Heart to staff it. Father Parks was very popular in the town of Fort Worth, and among his devoted friends was one, a retired business man named Mr. J. Laneri. As the latter was a very generous man, Father Parks got him interested in building a fine school and a beautiful residence for the Brothers. When all was completed to the satisfaction of the authorities, Brothers Provincial sent four Brothers with Brother Paul as Director. The Brothers found the people of Forth Worth very hospitable, and the pupils very manly and amendable to discipline. Father Parks and Mr. Laneri did all they could to make the Brothers' lot very pleasant. But the school, being in a sparsely settled Catholic population, could not command a very large attendance. Good Mr. Laneri wished to deed the property, school and residence over to the Brothers; but the Provincial authorities sensing ecclesiastical opposition, were loath to accept the generous offer. During their stay Mr. Laneri became a very close friend of the Brothers, and the Province holds his memory as one of its great benefactors. Brother Herman succeeded Brother Paul as director, and in quick succession was followed by Brothers Adelard and Columban. The high school could gather but a handfull of pupils, and it was almost impossible to get State approval for so few students. Father Parks left Fort Worth in 1922, and there as great difficulty for the parish to pay the Brothers' salary. Moreover, the Vincentians were soon to leave the diocese. The Provincial Council, considering these circumstances, resolved to recall the Brothers. They left Fort Worth in June 1928, to the great regret of Mr. Laneri who was broken hearted to see them go. The next year the Benedictines replaced the Vincentians in the parish and took over the management of the school.

At the close of his triennal term, Brother Macarius was succeeded by Brother Albertinus as Provincial, 1922.



Reverend Brother Albertinus, Seventh Provincial

Chapter VII

BROTHER ALBERTINUS

1922-1931

The Brothers of the Province were very happy when Brother Albertinus was appointed Provincial. He had been trained at the fountain-head of the Institute; his tutors were masters in the spiritual life and very discerning judge of men. They saw in him the promising traits which were later realized and they reserved for him a high place in the councils of the Community. He had been sent to this country in 1903 and remained as a teacher of Novices till 1906, when he was sent to teach in Mansura and St. Vincent's, Mobile. This stay in the different schools was of great benefit to him. It made him acquainted with the American boy whose stirling traits he could admire. It made him a close student of the manners and customs of the country and its problems, and the congruities and incongruities of American life.

He was returned to the Novitiate as teacher in 1909, and in December 1912, was appointed Master of Novices, a position which the Superiors long wished him to have. He remained Novice Master till he was appointed Provincial. His councillors were Brothers Louis Emile, Lambert, Albert and Theodorus.

The young Brothers, his former novices, were delighted at his appointment. They were very grateful to him for their training—training in solid piety, serious character, and great devotion to the Institute. They loved and reverenced him, and felt that now that he was Provincial, they would again have his cherished care. Brother Albertinus began the visitation of the houses after the Christmas vacation, and was received everywhere with genuine enthusiasm. When he had finished, he wrote to his Brothers a circular thanking them for their hospitality, expressing his edification and satisfaction with the Brothers' observance of the rule, and their devotedness to their employment.

As happens periodically in this country, a wave of bigotry now swept the country. This time it took the name of Ku Klux Klan, a name remembered from a society of Southern whites who banded together during the Reconstruction Period after the Civil War, in order to put fear into negro voters and negro politicians, and to avenge crimes, or alleged ones, against society. The modern K.K.K's were against Catholics, Jews and Negroes. They borrowed the costume of the old society, a white robe and a sheet to cover their heads and face, and their emblem was the old Scottish fiery cross. Of course these nefarious bigots hid themselves under their masks and they met in secret and in the dark.

They fulminated against the Church in the childish arguments that have been so often rehashed and as often discredited. The society made headway among the ignorant, and the South was a fertile field for their antics, as Catholics were so few there. Encouraged by ignorant Protestant preachers, this society did much harm, but the native good sense of the American people soon laughed it out of fashion; but, while it lasted, its officers made fortunes, and their poor dupes had but a robe and pillow slip for their money and their pains. It was noted that where the Brothers had taught for any length of time, the Protestants, Jews and Catholics had fraternized openly, and the K.K.K. could obtain little foothold in those places and among such people. These gentlemen of different denominations had been school mates at the Brothers' schools; they knew what was taught there, and were not deceived by any insidious propaganda.

The novitiate was the first and most solicitous care of Brother Albertinus. As increase in the number of postulants taxed greatly the accommodations, he resolved to erect a wing on the east side of the old building for the postulants. (See Metuchen, Part III). St. Stanislaus College erected a gymnasium in 1923. (See St. Stanislaus College, Part III). St. Aloysius College, New Orleans, La., because of the widening of Rampart St., had to give way to progress, and a new and larger St. Aloysius was erected. (See St. Aloysius College, Part III). Of course, all these buildings and improvements cost the Province a good deal of money, and the debt that they entailed was considerable. Brother Albertinus, trying to devise ways and means to reduce this debt as much as he could, took measures, with the consent and encouragement of Archbishop Shaw of New Orleans, to launch a drive in that city for $300,000, but, due to many different causes, the drive did not succeed.

Knowing too well the almost penurious conditions which the novitiate had to face from time to time, and having himself while Master of Novices, felt the hardships of too close an economy and dire poverty which the personnel had to endure because of lack of funds for the smooth running of the institution, Brother Albertinus decided to establish a Novitiate Burse, one that would be large enough to cater to all the needs of the Metuchen students. With firm faith in the cause, and with confidence and great assurance he interviewed many rich persons, placing before them the merit of his cause, and the justice of his plea. He could not be discouraged by slights or refusals, and with persistent efforts he amassed a sum that assured a competence for his novitiate. He invested the money with the advise of friends and financiers, but the depression coming on soon afterwards dissipated it.

In July 1925, the Provincial Chapter was assembled to elect delegates to the General Chapter of that year. Brothers Peter and Rudolph were elected to accompany the Provincial to the assembly. This Chapter also considered the question of raising the scholastic requirements for entrance into the novitiate. It recommended triduums and retreats for all High School students, and a more efficient procedure for school societies and sodalities. The Postulate High School was approved, and the college Normal School affiliated with Rutgers College, New Brunswick, N. J., and with the Catholic Universities in our different centers was established.

Brother Albertinus was given another term of office in 1925, and his councillors were: Brothers Lambert, Theodorus, Paul and Bonaventure.

The Institute had long desired the final approbation of their Constitutions by the Holy Father. A former Superior General, Brother Norbert, had exerted every effort toward obtaining such a decree. Up to 1891, the Congregation had had the approbation and praise of the different Bishops in whose dioceses the Brothers had schools. Through the efforts of Brother Norbert the Institute obtained a Laudatory Decree on May 16, 1891. At the same time the Congregation of Bishops and Regulars gave several animadversions relative to the Constitutions. In 1892 the General Chapters adopted the changes recommended. On July 22, 1894, the Sacred Congregation of Bishops and Regulars accorded a Brief of Approbation to the Institute under the title of "BROTHERS OF THE SACRED HEART". This secured for us the glorious title so that now no other Institute could take it from us, and our Society was given a canonical existence. Brother Norbert continued his fervent instance toward a definite solution. To faciliate relations of the Institute with the Vatican, he obtained from the Holy Father on August 9, 1900, the nomination of a Cardinal Protector in the person of his Eminence Cardinal Vives of the Capuchin Order. But as yet there was still a question of the final approval. At last, after certain changes were made in the Constitutions to make them conform to the new Code of Canon Law, the Brothers were gladdened by a final Decree of Approbation of their Constitutions on February 7, 1927.

The Brothers had always conserved very sacredly the memory of their Second Founder, Brother Polycarp. His virtues and holy life were always a precious souvenir. Many holy priests and Bishops upon reading his life, exclaimed, "But this man was a saint", and were astonished that measures had not been taken to have him canonized. Reports of favors, temporal and spiritual, obtained through private intercession began to come to the Superiors. At last, the General Chapter of 1925 in its session of Sept. 14, passed the following resolution:

> The general Chapter invites the General Council to commence without delay preliminary proceedings for the Introduction of the Cause of the venerated Brother Polycarp, first Superior General of the Insitute, and at the same time all the members of the Institute to promote this Cause by every means in their power."

The General Council began immediately to occupy itself with the realization of this desire. In a circular letter of Nov. 30, 1925, Reverend Brother Urcize announced the project to all the Institute and demanded the collaboration of all the Brothers for the success of the Cause. The request was received in the Institute with joyful acclaim. A crusade of prayer was organized among the pupils in all the schools. The image of Brother Polycarp with the formula of a *Novena of Confidence to the Sacred Heart* was distributed. The Reverend Brother gave a plan for a *Spiritual Treasury* in which was to be inscribed the number of good works offered towards the CAUSE, and the number was to be tabulated each year and the results sent to the General Headquarters.

Brother Albertinus made it a pleasant and holy duty to promote this CAUSE in his Province. In the Novitiate he saw to it that the Scholastics, Novices and Postulants were thoroughly acquainted with the life, virtues and maxims of Brother Polycarp. He had them offer their intentions, prayers, sacrifices and frequent novenas for the success of the CAUSE. He had them distribute leaflets of theNOVENA OF CONFIDENCE to their parents, relatives and friends, so that they might join with them in fervent prayers that the Church would soon honor our holy Founder. In his official visits and at the retreat conferences, Brother Albertinus insistantly begged the Brothers to take to heart this sacred obligation and to make it popular among their pupils.

A school in Vincennes, Ind. was opened in 1924, and the Brothers were called to McGill Institute, Mobile, Ala. in 1928. The stories of these two schools will be found in Part III.

The General Chapter was held in 1931 and the Provincial Chapter was called to elect delegates to it. It assembled at New Orleans and elected Brothers Lambert and Martinian as delegates.

Brother Felix, the recruiter, was now advancing in years, and because of his infirmities asked to be relieved from his office. He had been at the work of recruiting for twenty-six years. By his assiduous care, his untiring travels, his wise selections, and his interesting presentation of his cause, he had gathered a rich harvest of candidates at Metuchen. Many of these were subjects of great worth, and were doing precious services for the Sacred Heart in the different establishments. The Provincial Chapter accepted his resignation, and took occasion to offer to him vote of thanks and appreciation for his splendid work.

As Brother Albertinus had completed a nine-year term as Provincial, the canonical limit, the Chapter also expressed its appreciation and a written vote of thanks was given him for his unceasing and most zealous work in his nine years in office. At the General Chapter, Brother Albertinus was elected to the office of Assistant General, and Brother Lambert was appointed to succeed him as Provincial.

Every Community has an officer called the procurator to the Holy See, whose office it is to see to the society's interest at the Papal court. As the Brothers had no residence in Rome, this office was performed for them by the procurator general of the Marist Brothers with which Order the Brothers had been on intimate accquaintance since its inception. Now it was thought more advantageous that one of their own members should perform the office. Accordingly Brother Alberic, the former Superior General, was appointed to the duties. He arrived in Rome, Feb. 20, 1928, and boarded at the College of the Marist Brothers.

He immediately set about looking for a spot for a Brothers' House, which would serve as a procure, postulate and school. He bought a beautiful piece of property in the northern outskirts of the city and there had built an establishment that was the honor and pride of the Community. It was called the College *del Cuor de Cristo Re*. All the Provinces were called upon to help finance the project, particularly those of Canada and the United States, and to give the undertaking an international flavor, Brothers from different provinces were called to staff the school. One of the last appointments of Brother Albertinus was to a send a young man, Brother Louis, as the Province's contribution to the faculty of the New College.

It was also at the close of his administration that our first foreign mission was opened. This story will be told in Part III. The Provincial, delegates to the General Chapter, missionaries and representative for Rome, left together on July 23, 1931, for their various destinations.

Reverend Brother Lambert, Eighth Provincial

CHAPTER VIII

BROTHER LAMBERT
1931-1937

Brother Lambert's appointment was a popular one. He had always been a genial companion with his Brothers; his heart was sympathetic and his manners always gay. As a director, he was noted for the fine spirit existing in his house, and he was always ready to share the amenties of community life while seeing that the rule was observed in all its points. The Brothers knew that they would have an understanding Superior, a cordial helper, and a warm-hearted advisor. His appointed councillors were Brothers Macarius, Theodorus, Martinian and Peter.

As with all the other Provincials, Brother Lambert had at heart whatever could improve the efficiency of the Brothers' schools. Enthusiastically acceding to the request of a number of Brothers, that he should set aside a few days before the annual retreat as days of Conference in which the Brothers could express their views on topics most closely connected with their work, and upon certain ideals that would be for the better general understanding of teacher problems, he appointed two days before the retreat for that purpose. Several Brothers were chosen to read papers on the subjects. Open discussions were held as to the best working out of the different problems involved. These discussions produced an amount of good; they were open, free, tolerant and of wide range. Renewed interest was stimulated in the teachers and their work. Intelligent programs, and the best methods to use them were devised to be put into execution during the following session.

Spiritual activities among the pupils, which had been so zealously cultivated by Brother Albertinus, were not neglected by Brother Lambert. In every school, there was a sodality which functioned well or ill according to the zeal, understanding, and ingenuity and intelligence brought to its management by the Brother Moderator. Now a uniform standard of procedure for all the sodalities was introduced. The sodality work was broadened to embrace all the activities of the pupils, both religious and secular. Catholic Action, which was insisted on so forcefully by the renowned Pontiff, Pius XI, became the watchword and ambition of our schools. The members of the sodalities were classified into all-embracing committees, and each member was given some part in one or other of these committees. There were the Sacred Heart, the Blessed Virgin, the Holy Eucharist, the Missions, the Parish, the Charity Aids, and the Social Life Committees. There was appointed a student Council, which regulated the exterior discipline of the school, and superintended all the work of the different committees. Every aspect of religious and social life was taken care of.

Thus was new life put into the student's daily program. Scope was given to his initiative, encouragement was given to his spiritual life, and character was cultivated in true Catholic sense and form. The pupil was brought closer to the Eucharistic Heart of Jesus by the encouragement of visits to the school Chapel, and inducing him to the frequent and pious reception of the Holy Sacrament. Great respect and love of the Mass was instilled by distributing to them the Sunday Missal in which they learned to follow the office more intelligently. For this purpose they were trained to recite the different prayers out loud and in unison. A tender devotion to Our Lady was fostered by the frequent recitation of the rosary. The practice of this beautiful devotion was further increased by having the members agree to have the rosary said daily by their family in common. The pupil's native kindness was brought out and spiritualized into Christian Charity by means of contributing to the joy and welfare of the poor at stated festivals. Closer union between the pupil and his parish priest was promoted by prompting him to give all the aid he could to his parish, and to be foremost in all the activities which the pastor founded for the good of his parishoners. A healthy social life was cultivated by entertainments that gave an opportunity for a natural and healthy mingling of both sexes, and by these supervised social gatherings wholesome contacts were made that might lead later to good Catholic marriages, and thus minimize the great curse of mixed marriages.

Our pupils also became mission minded. As the Brothers had now an outpost in the missionary field, they were better interested in the Propagation of the Faith. They spurred the missionary spirit among their pupils by tales of experiences of their own missionary Brothers; they quickened their zeal by having them read missionary journals. They held up to their pupils' admiration the heroic deeds of missionaries throughout the pagan lands. Every Lent the pupils were exhorted to sacrifice some little pleasure and the pennies that they thus saved they were encouraged to contribute to the mite box. It was surprising what a tidy sum for the missions was in this fashion collected without any seeming effort.

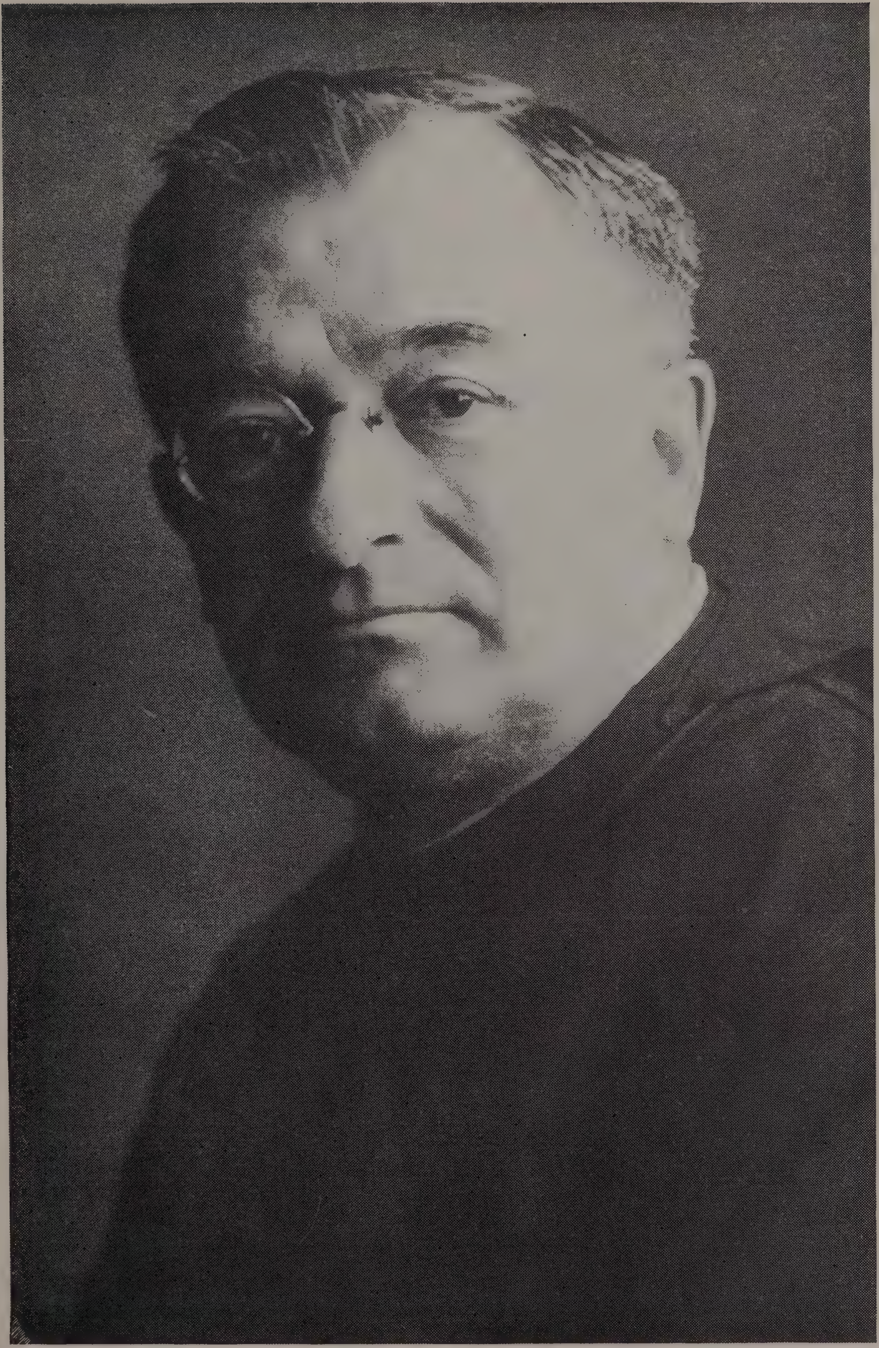
The Students' Mission Crusade was also in honor, and the Home Missions were not forgotten. From the sale of old newspapers, old discarded clothes and useless articles about the house collected by the pupils, an astonishingly large sum was realized each year, and this went to help some poor home mission or some hard working priest laboring in some poor section of the country.

This was a period of depression. After the insensate war time spending and bank speculations, the country was on the verge of bankruptcy. Banks were closing everywhere, people's life time savings vanished, and numerous paupers were made. Much of the money of the houses that was in the banks was tied up. Parishes found their receipts dwindling to barely enough to keep their churches functioning. Pastors were forced to reduce the salaries of their teachers, and even with the small competence, promised salaries were not paid, and several fine schools had to be sacrificed, particularly Washington and Vincennes, Ind., both of which had given choice vocations, and promised further increase in recruits.

The Province found itself with a great debt, and its dwindling resources were hardly sufficient to pay the interest. In this dilemma, the Province turned to its most fortunate neighbor, the Athabaska Province in Canada, which loaned the U. S. Province a substantial sum without interest to tide over the depression.

The Brothers were called to take over a school in Verdun, P. Q., Canada in 1933. This story can be read in Part III.

On January 29, 1937, the Provincial Chapter was held in New Orleans, La. It elected Brothers Macarius and Peter as delegates to the General Chapter. After a number of routine provisions were considered, the Chapter presented a note of thanks to Brother Lambert for his successful work as Provincial, and expressed a wish that he be reappointed for a third term. At the General Chapter which was held in April at Paradis, Brother Albertinus was elected Superior General. The meeting of the General Chapter was made the occasion of celebrating the Centenary of the establishment of Paradis. A Pontifical High Mass was celebrated in presence of the delegates, the personnel of the house, the Clergy of Le Puy, and the civil authorities of the village of Espaly. At the banquet which followed, the Bishop, who had always taken every opportunity to show his friendship and admiration for the Brothers, gave a very eloquent eulogy on the work of the Brothers and ended by creating the very devoted Chaplain as canon of his Cathedral. Before leaving Paradis, Brother Lambert expressed an earnest wish that his name would not be considered in the appointment of provincial. His wish was respected, and Brother Martinian was appointed to the office.



Reverend Brother Martinian, Ninth Provincial

CHAPTER IX

BROTHER MARTINIAN

1937—1946

Brother Martinian received his appointment as Provincial in October 1937. He was always popular with the Brothers. His jovial disposition and light-hearted ways made his companionship congenial to all who were associated with him. He had been recognized as a splendid teacher, influencing his boys for good by his cheerful outlook while he thoroughly grounded them in fundamentals of character and learning. He had been director in several establishments, and his houses were always noted for splendid morale and good spirit. His council was composed of Brothers Macarius, Lambert, Theodorus and Peter.

As soon as Brother Martinian had become acquainted with the intimate concerns of the Brothers by a visit to the different houses, he made his residence for some weeks at the Novitiate. He wished to be thoroughly informed regarding the training given there. He followed the novices in their different routines, and observed what was their character building, and their intellectual and spiritual formation. He lived with them in their recreations and at their meals. He put everyone at ease by his free and easy intercourse, and he drew even the most timid to him by his cheerful manners.

Except for the ordinary contrarieties of human nature, and the mutability of human affairs, he had no qualms about his province. His Brothers were docile and dutiful, his schools were prosperous, their personnel was augmenting from year to year, and prosperity was coming back to the country. The Brothers were more and more ambitious for the higher studies, and Brother Provincial encouraged this excellent spirit by sending promising Brothers to Universities to obtain higher degrees. He was solicitous about the Brothers' occupations during the long summer vacation, and he distributed those who had degrees and had not the advantage of further study, in the different places where summer schools were taught or in the different camps which now became most popular, and most crowded. Several Brothers became prominent in the Catholic Educational Association which they attended in order to keep abreast with the Catholic Educational trends of the country. They were oustanding in the different discussions, and were elected to high offices in their different departments.

Nor did Brother Provincial neglect the spiritual activities of the Brothers, and their schools. His circulars were forthright and thought provoking. He warned against abuses, and reinstated certain pious practices that had fallen into desuetude. He encouraged the mission work and under his impulsion the mission Fund grew to a most satisfying amount. He inspired a great interest in the devotion to the Sacred Heart, praised the more solemn devotion of the First Friday by the exposition of the Blessed Sacrament in our school chapels, and he encouraged the Sodality activities in the novenas to the Sacred Heart, the Blessed Mother, St. Joseph and the Cause of Brother Polycarp.

War came again to this poor world in 1939. The United States saw that if it lasted any length of time, it would perforce be drawn into it. This peace-loving country had tried to forget the last debacle and bent all its powers towards maintaining peace at least on the Western Hemisphere, but as the war in Europe began to lengthen the peace hopes of this country dwindled. At last the President declared in 1940 a state of emergency, and Congress passed a registration law for all able-bodied citizens. Having the experience of the last World War, the ecclesiastical authorities exerted themselves to see that clerics, which included priests and Brothers, were exempt from any draft law that might be proposed. The Brothers in their different schools were called upon to help register the man power of their locality. As the war spread, and the United States was forced into it, the nation bent all its efforts to war work. Munition plants, soldier camps, air plane factories, ship buildings, etc., sprang up everywhere, and the high wages paid at these plants were such an inducement that tempted the clerks from their stores, the professional men from their offices, and even the students from their books. Soon most of the man power of the nation was either in the camp or in factories. The draft age was reduced to eighteen years, and that took a number of pupils from the upper classes of the Brothers' Schools.

The officers of the armed forces made a survey of the curricula of the schools. They found that with the years of peace, social subjects had taken the promient place to the detriment of higher mathematics. When these officers visited the Brothers' schools, they were pleased to note that mathematics still held a place of honor there. Examination were held in the high schools to determine the selection of students for the officers' training camp, and the Brothers were proud of the high percentage of success in their schools. Aviation, because of its call for high adventure, was the most popular branch of service among the youth of the land. In order to help those inclined to this service, the Brothers introduced the study of aeronautics in their schools. A number of Brothers took special courses in this branch during their vacation period, and these have made the subject one of the most popular in their different schools.

As the country went all out for war, the Brothers encouraged their pupils to take first aid courses and stimulated them in the different drives for scrap iron, fats, waste paper, etc. In the different War Bond and Stamp Drives, the pupils were urgently asked to put their savings into these, and it was encouraging to see what large sums were invested by them. In the rationing activities, the Brothers spent days in registering the populace of their community and in making them acquainted with the intricacies of the ration system.

The Reverend Brother Superior, Brother Albertinus, paid an official visit to the Provinces in America during 1942-1943. Knowing that grave questions required his personal attention on this side, and hearing that the diplomatic exchange boat Drottingholm was sailing for America from

Lisbon, he used all his finesse and ingenuity to obtain passage on it, and, of course, succeeded. He arrived in New York in the month of June, 1942, and immediately entrained for Canada where questions of great moment required his personal attention. He spent the session of 1942-1943 in canonical visitations of the different provinces of Canada. He returned to the United States in the summer of 1943. He began the thorough inspection of the Novitiate and then came South where he conducted a Grand Retreat for the young Brothers about to make their perpetual vows, those perpetual professed who had not yet made the retreat, and for those volunteers who wished to take advantage of the retreat to further strengthen their spiritual life. Brother Superior was indefatigable in this undertaking. Although he had spent a most laborious year in his visit to Canada, braving the harsh Canadian winter, he never spared himself even in the trying heat of the Southern summer. His zeal overflowed on the exercitants, and his intensive exhortations left an unction in the souls of the Brothers which filled them with the high resolve to fashion anew their lives for the greater glory of the Sacred Heart.

When the school session of 1943-'44 commenced, he visited all the houses of the Province. He was no stranger here; he had lived in the United States for thirty years as teacher, Master of Novices, and Provincial. He had the confidence and good will of all. He was personally acquainted with most of the friends of the Brothers' Schools, and as he was always noted for his great considerateness, he made it his obligation to visit all the parents of the Novices and Brothers in places he visited. It was, then, a pleasure more than a duty to be again among those whom he knew so well, and whom he found so congenial to his warm heart. He finished his work by the middle of December, and on Dec. 14, 1943, took the plane for Argentina to make a visit there to the Brothers who had not had an official visitation for five years.

The year 1943 was to be the year of the General Assembly, but as war stopped all travel it was impossible to hold it. Brother Martinian's second term as Provincial had come to an end, and he was greatly desirous of relinquishing the

The Provincial Council:
1) Brother Lambert, 2) Brother Theodorus, 3) Brother Peter,
4) Brother Martin

office, but Brother Superior, on the advice of the members of the Provincial Council, reappointed him for a third term. This was done by the Superior General in virtue of the full powers delegated to him by his Council, and in virtue of the special faculties provided by the Holy See in times of War. The councillors were: Brothers Lambert, Theodorus, Peter and Martin.

Brother Martinian has opened two new establishments; a grammar grade boarding school, Coindre Hall, at Huntington, L. I., and St. Luke's School in the Bronx, New York City. The histories of the two fine schools will be told in Part III.

The Reverend Brother Albertinus, Superior General, spent the greater part of 1944 in the Canadian Provinces, forming two new Provinces, viz., Quebec and New England, and sending Canadian Missionaries to Brazil, Chili and Haiti. He returned to the United States and presided over the twenty-one day Retreat at Bay St. Louis, in the summer of 1945. He celebrated the Golden Jubilee of his religious profession at Metuchen, N. J., on November 1st, at which the Brother Provincial and his Council assisted, and left for France in the beginning of 1946.

The Diocesan authorities are much gratified with the great success of Coindre Hall in Huntington, L. I. On July 30, 1945, Rt. Rev. Joseph V. S. McClancy, Superintendent of the Catholic Schools of the Brooklyn Diocese, approached Brother Provincial on the question of founding a Commercial High School in the Astoria Section of Queen's Borough.

Brother Provincial immediately found an opportunity of buying two squares, 490 ft. by 460 ft., between 71st and 73d Sts., and 31st and 32d Ave. When the price of material and labor problems are settled, a splendid School will be erected here.

The General Government notified the different Provinces that the long delayed General Chapter would be on October 13, 1946. The United States Provincial Chapter met on July 10, and elected Brother Martin and Brother Alexis as Delegates.

PART III

THE HOUSES

CHAPTER I

MOBILE

I. St. Vincent's

After remaining eight months at the rented house, on the corner of St. Francis and Warren Sts., the Brothers moved to a lot near St. Vincent's Church, on the corner of Massachusetts (Charleston) and Lawrence. Of this lot we read in the minutes of "The Catholic Female Charitable Society" the following:

> At this meeting a statement was made by the Rev. Mr. McGarahan that he had purchased in a suitable part of the town two lots with an unfinished house thereon, for 'Eight Hundred and Fifty cash . . . ' that the house could be put in repair for about four hundred dollars, suitable for a Male Asylum. That should the Managers go to the expense of such repair, he would relinquish the said property, by paying Two Hundred or Two Hundred and Fifty Dollars a year until the Eight Hundred and Fifty be all refunded him without interest. Whereupon it was unanimously resolved that we accept his proposal and authorize him to have the necessary repairs made forthwith suitable for the orphan boys.
>
> At this date there are sixty-nine orphans in the Asylum . . .
>
> (Signed) Mary A. Robb, Sec'y

And so here the Brothers found their permanent home. It was to be the mother house, novitiate, orphanage, and academy for many a year. It was here the Brothers gave their energy, talents, and unselfish labor. St. Vincent's was to the American Province what Paradis was to the

French Brothers—a name to revere and cherish, because it represented their sacrifices, and their hopes. It cradled many a stout son of the Community, many an humble follower of the Sacred Heart. Its story is not emblazoned in eloquent eulogies nor famous in the annals of the city because the work was done quiety and the workers were humble men not seeking the world's applause. But recorded time has tucked away in obscure corners the short and simple annals of selflessness.

We have no written contract of the arrangements made between Bishop Portier and Brother Polycarp for the management of the asylum and the support of the Brothers. Neither is there any record in the Lady Managers' Books of the conditions under which the Brothers first assumed charge. Looking over the accounts and money received, we find that the Lady Managers paid a monthly allowance averaging $5.00 per orphan; that some parents of the boys made a small contribution; that charitable persons made gifts from time to time, and that the good Brothers gave of their tuition money from their schools to make up the deficit.

It seems rather strange at this day that the Brothers were expected to help support the orphans from their tuition money especially as they were teaching free, many poor boys, who could not afford to pay tuition. In scanning the different yearly reports of the Lady Managers in the newspapers of the day, and the detailed thanks offered to individual benefactors and societies, we do not find a word of thanks mentioned either for the Sisters or the Brothers. Perhaps the sacrifice of these devoted religious was thought to be its own reward, or that they were part and parcel of the institutions benefitted.

In October, 1847, a school was opened attached to St. Vincent's Church. It was located in the sacristy and was taught by Reverend Father Hackett, pastor of St. Vincent's and by Brother David. Father Hackett was held in grateful remembrance by our pioneer Brothers, because of his sympathy and help in those early days. He helped them in school by offering his services to teach one of the classes, and out of school by giving the Brothers lessons in English.

The building occupied by the orphanage was a two-story and garret frame structure, 40 ft by 40 ft. In this building were housed the orphans and Brothers. The rooms included a kitchen, dining room, class rooms, Brothers' study, a tailor shop and dormitories. In 1850 a brick building 40 by 40 was erected facing Charleston St. and in 1858 an extension of the same size was built along the same street. The frame building was moved back and served as added accommodation. There were then on the place, together with the main building, Brothers', orphans', and boarders' dining rooms, kitchen, bakery, laundry, wood shed, play grounds and vegetable garden; all this in one square between Lawrence and Maine, now Palmetto. The present St. Vincent's Church, replacing the old wooden building on Charleston St. was built in 1875 on the lot then occupied by the Brothers' kitchen garden.

For the erection of the brick building the Brothers contributed $565.00 on condition that they would be allowed to receive boarders. The price advertised was $125.00 board and lodging for a year. It is stated that there were from 15 to 20 boarders before the Civil War, but afterwards the numbers diminished. For a while the Brothers also taught a class of creoles, as a certain category of negroes (octoroons) was called in Mobile.

St. Vincent's, with its varied activities, prospered as the years went by notwithstanding the almost yearly visitation of yellow fever. The school began to grow in numbers and the space became so constricted that a new location was sought for the asylum.

But war came and with it new inconveniences and sufferings. Mobile was blockaded by the Federals, but the Confederates held the city till near the close of the war. The Brothers were highly respected by the military authorities and were left unmolested to carry on their work. One Brother in a letter reports:

> All men from eighteen to forty were enlisted; clergymen and teachers having at least twenty pupils were exempt from military service. Guards were patrolling the city and neighborhood, bringing before the enrolling officers all those not provided with exemption papers.
>
> On one of my walks with the boarders, I was arrested and brought before such officers. Luckily for me, I could get, on my way to the higher offícals, a note from Brother Alphonse attesting that I was a Brother. At the office, I presented that note to the officers who at once released me, after giving me a certificate exempting me from military service, being a Brother of the Sacred Heart, (Roman Priest). This allowed me to circulate freely, to cross the fortifications, to cross the military camps, . . .

Owing to the blockade, provisions were scarce. The South was a one-crop country. The planters, getting such good prices for cotton, did not take the trouble to raise anything else except a little corn and a few vegetables for their own immediate needs. As the blockade became more effective, the planter had on his hands plenty of cotton but little food. The money issued by the Confederacy rapidly decreased in value and though there was plenty of paper money, "Shinplasters" as the bills were contemptously termed, every commodity rose to famine prices. The Brothers were greatly worried how to feed their orphans. Food and clothing were so scarce and high of price that only a few could buy them.

In 1864 the Confederacy was disintegrating and the Lady Managers had a good deal of paper money on hand. It was decided to send Brother Ambrose through the northern part of the State to buy provisions. Brother Ambrose had already made several trips to far places to replenish the larder of the asylum. Hitching his mule to the wagon, he went about far and near, begging, bartering, buying whatever might help to feed and clothe the orphans. He kept his supplies on the second floor of the main building. With these varied provisions the Brothers and boys could eat and sometime they even had *white bread,* a great luxury to them.

On April 12, 1865, Mobile was evacuated by the Confederates and occupied by the Federals. The Lady Managers had about $10,000 in Confederate money which now was useless except as museum curiosities so the asylums found themselves without funds; but the Federals came to their help by allowing half rations to all children under fourteen years of age, and full rations to the Brothers and boys over fourteen.

During the war a piece of land on Lafayette St. was bought for truck gardening purposes. The larger boys were sent there to cultivate the garden under the charge of Brother Ambrose. It proved such a successful venture that it considerably increased the resources of the asylum and pointed out a way to transfer the institution to this place. The further story of the asylum will be told in another section while we continue the history of St. Vincent's.

The Brother Director had been, till 1864, Brother Alphonse. When his duties as Provincial became more exacting Brother Athanasius was ordered to Mobile.

After the removal of the Asylum to Lafayette Street, the Brothers continued St. Vincent's as a day school under separate management with Brother Elisee as Director, but still under the supervision of the Lady Managers.

When the Brothers took over St. Vincent's Academy they charged a tuition as formerly. This tuition was made to suit the purses of the patrons. As a fairly large number was too poor to pay the stated prices, a reduction was made, and there were some indigent Catholics in the parish who were taught free. The parish itself had no worry as to the school expenses, neither insurance nor repairs, nor regarding the education of the boys because the Brothers took care of these. The pastor, or one of his assistants, came to the school weekly to give instructions in religion.

On February 16, 1870, by an act of sale duly made and properly recorded, the title to St. Vincent's was transferred to the Brothers by Right Rev. J. Quinlan, for the following considerations:

> 1. The transfer by the Brothers of the property they had acquired on Catherine Street on March 13, 1867, at a cost of $2515, and an additional cost of $1524.40 for the frame building erected on it.
>
> (See Part III, MOBILE, Brothers' School, Section III.)
>
> 2. A cash consideration of $1648.00.
>
> 3. A cash consideration of $565.00 paid by Brother Alphonse in 1852 when the new St. Vincent's was erected.
>
> 4. A cash consideration of $1200 paid by Brother David for repairs in 1866.
>
> 5. A cash consideration of $100.00 paid by Brother Elphege in 1870. Total consideration $7552.40.
>
> From that time, the Brothers considered the school and the property as their own.

After the war, Mobile saw hard times. The Reconstruction period brought corruption in politics and squandering of public moneys. The disruption of the cotton export trade and the unstable condition of the banks brought uncertainty in trade. The severe epidemics of yellow fever in 1873 and 1876 brought panic and an exodus from the city. The population of Mobile dwindled from 40,000 in the '40's to about 29,000 in 1880.

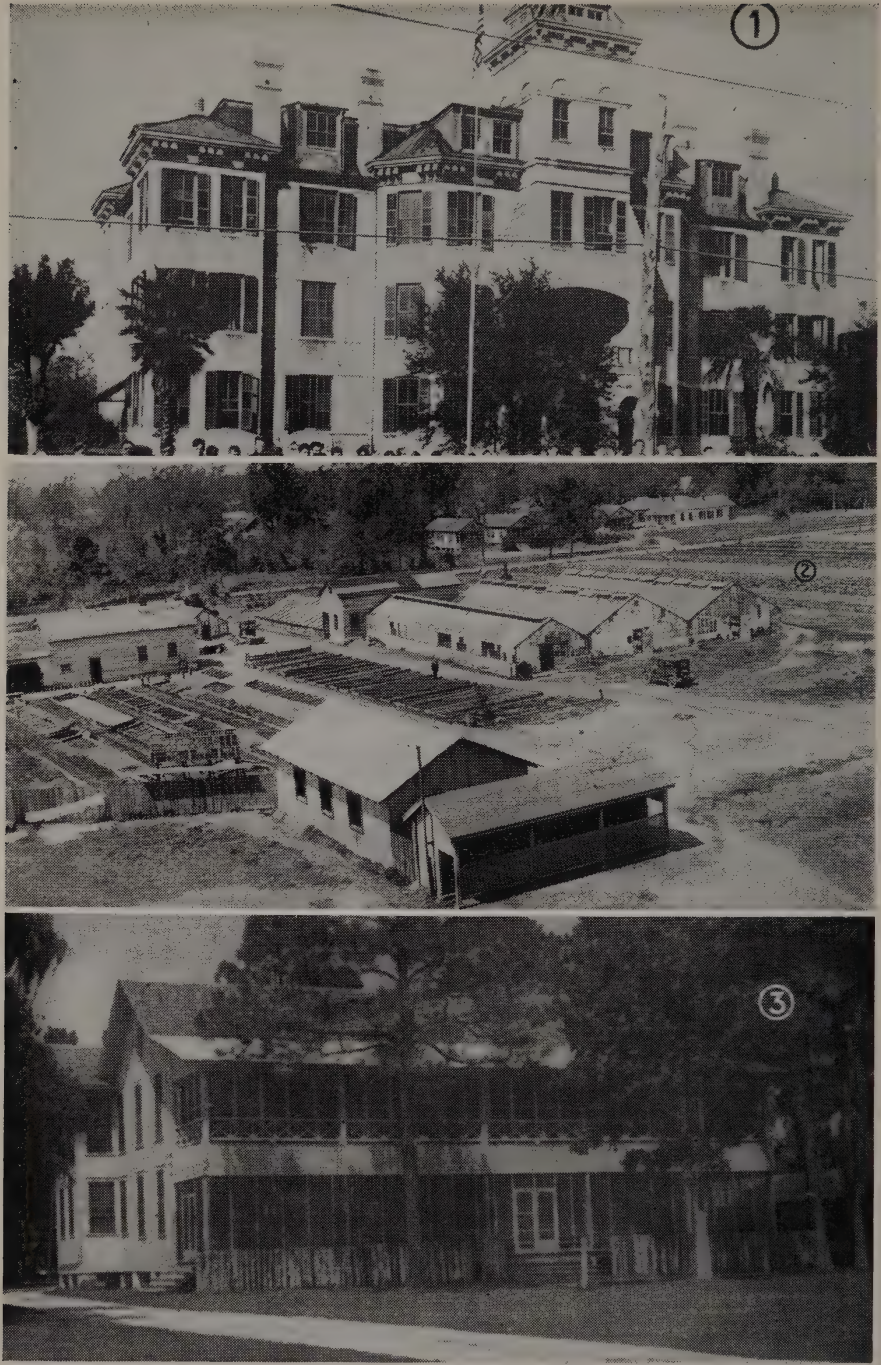
St. Vincent's Academy was in a poor section of the town. Its patrons were of the poorest; there were more free than paying pupils, and those able to pay could give only a beggarly amount to the Brothers, so that often the school had to be supported by the Province. In 1877, because of such poor conditions, the Provincial decided to close the school, leaving but two Brothers as custodians of the place. However, it was reopened the next year at the earnest entreaty of Bishop Quinlan.

The school continued its precarious existence till 1902, when it was again closed. As was stated above, the Brothers thought they had a clear title to the property, and in 1904, Brother Isidore, Provincial, wished to sell it to the parish. There was quite a controversy between him and Bishop Allen, Brother Isidore maintaining that the property belonged wholly to the Brothers, and Bishop Allen stating that the Brothers were laboring under a delusion. They had acquired a title in 1870 which could not enable them to sell the property and leave the place. What they had acquired was a right to the use of the property as long as they maintained a school on the premises. After some delays, consultations, and reflection, the Provincial deemed it best to settle the difficulty upon the following basis made by the Bishop: The Diocese was to reimburse the Community $3000.00 for whatever property rights it had on St. Vincent's, and the Brothers would reopen St. Vincent's Academy as a parochial school after some needed repairs to be made by the parish. These conditions were carried out in the summer of 1904, and the school was resumed in September.

Brother Isidore in his notes gives a very gloomy prospect of the situation. He states:

> Thus it is that after a stay of sixty-seven years in Mobile we own no property in that city excepting a lot in the Catholic cemetery where twenty of our men lie buried. Our future in Mobile does not hold out bright prospects, although conditions are much improved on the past. There are several factors at work which preclude any hope of St. Vincent's Academy struggling successfully to a higher and better plane. No matter what may happen, it may be said truthfully that St. Vincent's parish in particular and Mobile in general, are better for the Brothers having lived and toiled and taught there.

And now, St. Vincent's became a parochial school under the direct supervision of the pastor, but the Brothers were still paid from the tuition they could collect, and the balance of their salary was made up by the pastor. Young, energetic and successful school men were sent to direct its destinies, but it was impossible to renew the life of that anemic school. McGill Institute on Government Street was a free school and most of St. Vincent's pupils went there as soon as they reached high school grade. Only a few remained at St. Vincent's for a year or two of high school, and soon St. Vincent's was nothing more than a grammar school, and practically free. Owing to these conditions, and with the consent of the pastor, Father Brady, the Brothers finally left at the end of the session 1918-1919, and the school was turned over to the Sisters of Charity.



Catholic Boys' Home
1) Bishop O'Sullivan Memorial, 2) Shops and Green Houses,
3) Summer Camp at Coden, Alabama

CHAPTER II

MOBILE

— 2 —

Boys' Industrial School

During the war, as we have already stated, a plot of ground was bought on Lafayette Street for truck gardening purposes and a frame building was erected on the place. The larger orphans were sent there to cultivate the garden under Brother Ambrose's charge. It proved a very successful venture, which considerably increased the resources of the Asylum and pointed out a way for the transfer of the Asylum to this place. At the entreaty of the Brothers, measures were taken to carry out the plan. In January, 1866, the Lady Managers bought two additional lots adjoining on Lafayette Street for $2000.00, and in April they voted $2000.00 to buy material to start a new brick building at the earnest petition of the Brothers.

When the first property was bought on Lafayette Street, the only buildings on the place were a one-story shack and a small stable. The shack was used as a kitchen for a number of years. A two-story frame building was erected and this served as the Brothers' quarters and sleeping rooms for the boys. On the second floor the center room was the chapel used by the Brothers on the week days, and a place of worship on Sunday for the neighbors. This was the nucleus of St. Mary's Parish. As the room was rather small to accommodate all the neighbors for Sunday Mass, there were openings to the chapel in the adjoining rooms which could serve to accommodate the overflow worshippers. This building was entirely too small to house all the orphans which now numbered about one hundred. So the Brothers petitioned the ladies to erect a more spacious building. Their wish was acceded to and a brick building was erected.

The brick structure was about one hundred feet by thirty feet. It was quickly and cheaply constructed and was ready for occupancy at the end of the year 1866, when the transfer from St. Vincent's was made. It was a two-story building with a basement and an attic. The basement was used for dining rooms, store rooms and play room. This last was later converted into a shower room. On the first floor were classrooms and Brothers' quarters. On the second floor were dormitories and tailor shops. In the attic were stored the clothes and trunks.

A curious incident is related by one of the old Brothers who was present while the building was going on. Notwithstanding the protest of the Brothers, the contractor kept his masons, mostly negroes, working on Ascension Day under the plea that his men were not Catholics. The next day, Brother Xavier was walking along the newly built wall and all that part that had been built the day before fell down with the Brother underneath the pile of bricks. The Brother was rescued unhurt.

We find no written agreement between the Brothers of the Asylum and the Lady Managers up to this time. During the regime of Brother Alphonse things went along as best they could with frequent misunderstandings. Brother Alphonse was patient and easy going, and did not insist on a contract; but when Brother Athanasius took over the directions he insisted on a written understanding. Here we give the contract as taken from the minutes of the Lady Managers:

AGREEMENT, 1867

Between the Catholic Female Benevolent Society
and
The Brothers of the Sacred Hearts of Jesus and Mary

1. They shall furnish at least eight Brothers, viz., four to teach and superintend the interior management of the asylums; one tailor, one cook, one to superintend the farm, and one Superior.

2. As compensation for services of such Brothers, the Society gives to the Brothers' Community, free of rent, the use of the male orphan asylum on Massachusetts street, as long as the Brothers conduct the asylum on Lafayette street to the satisfaction of the Bishop and Council of the Diocese. The Brothers shall pay taxes, insurance, and all other incidental expenses, for repairs necessary to keep the

building in a good state of preservation. In case the Brothers should at any time leave, the improvements made by them shall remain, and no compensation for them shall be exacted by the society. As much of the ground of the Massachusetts Asylum property is hereby reserved as in the judgment of the Bishop and his Council may be needed on the corner of Maine and Lawrence streets for the erection of a new Church, and in this event the old chapel or church and lot will be given conditionally to the Asylum for the use of the Brothers.

3. The funds for the support of the male orphan asylum shall be furnished monthly by the managers, through their agent, to the Brother Superior of the Asylum, who shall hand in a monthly list of the boys in the Asylum **by name**, and also a report of receipts and expenditures.

4. All the proceeds of the farm from the sale of vegetables and all money received on account of orphans and half orphans shall be handed to the treasurer of the society, or such person as the managers may appoint.

5. No expenses for improvements exceeding Two Hundred Dollars annually shall be incurred without the written consent of the managers.

6. No orphan shall be received into or sent out of the Asylum without a written order of the managers or agent, through their agent.

7. The proceeds of the pay school of the Brothers shall go to their own profit henceforth.

(Signed) BROTHER ATHANASIUS,
Per BROTHER DOSITHEUS.

J. MASTERSON, Secretary,
ELLEN LYONS, President.

We insert here a report of the expenses for the new building. Evidently there was some disagreement over paying the debt and there was some dissatisfaction about the whole affair.

(From the minutes of the meeting of Jan. 22, 1867.)

The Rev. Father Pellicier, Director, later First Bishop of San Antonio, made known to the Managers at this meeting that there were debts due on the new male Asylum building on Lafayette Street of money which had been borrowed in order to go on with the building which amounts he expected to return out of proceeds of late fair thereby saving interest on the present debt. The president strenuously opposed the using of the fair proceeds, to liquidate the debt and asked to defer until the return of Rt. Rev. Bishop Quinlan who was absent from the city. Still after giving her views she said the Managers had a voice. After some discussion Rev. Father Pellicier pledging himself that the Orphans should not want, making

> himself responsible for their monthly appropriations (the vote was taken) to the amount of borrowed money ($5009.00) viz.: Mrs. McKnight, Porton & Reynolds in favor of liquidating the debt. Mrs. Lyons, President, and Ayers opposed.
>
> Amounts were appropriations as follows:
>
> | | |
> |---|---|
> | To Rt. Rev. Bishop Quinlan, borrowed money | $2300.00 |
> | To Father Monihan, New Orleans, borrowed money | 2000.00 |
> | To T. & J. Meaher | 709.00 |
> | Brothers, Bill for work | 2162.00 |

In 1868 there was a movement to place the management of the Asylum under a committee of men—a Board of Directors of the Male Orphan Asylum. The association was formed to help the Lady Managers and to take a more particular interest in the boys. This association does not seem to have been very active because we do not find it mentioned as doing much work.

The spiritual needs of the Asylum were at first served by a priest from the Cathedral. Later a permanent chaplain in the person of Father O'Meara was appointed. In 1867 part of the grounds, one hundred and fifty feet by one hundred and fifty feet, corner of Lafayette and Old Shell Road was set apart for a church to serve the orphans and the neighboring Catholics. To gather funds for his new church, Father O'Meara held a fair in St. Patrick's Hall above No. 7 Engine House, on Conti Street near the Cathedral, February 21st to the 25th, 1868. The fair was a success beyond all expectations, realizing over $2000.00.

The Church, under the title ST. MARY'S, was dedicated on Sunday, November 29. The Bishop and all the priests of the city together with a large concourse of people were present. The band played a few airs at the beginning and end of the ceremony, while the Cathedral choir did the singing. Everything passed off to the general satisfaction, says Brother Eusebe, chronicler of the event, and he does not fail to mention the collection which amounted to two hundred and seventy dollars.

And so down the years does the work continue, a continual round of duty, sacrifice, devotedness and charity; the same little sacrifices every day, the same loving care; not much to chronicle for admiring posterity, but a cumulative amount of merit recorded in the Book of Life .The personnel of the house was made up of a Director, a minder, two or three teachers according to the number of pupils, a tailor, two or more gardeners, two or more florists, a cook or econome, and an infirmarian in times of sickness. Frequently, the director performed the office of teacher, or econome or infirmarian.

Orphans were received at the Asylum from the age of three and sometimes kept until they reached their eighteenth year. As there was no women help, the Broers, particularly the minders, had to be nurse maids for the very young children. It was rather a rough bringing up, the feminine touch was lacking, but the training was robust, and made for sturdy growth and vigorous health.

Sickness there was; the ordinary sickness of childhood, and the intermittent epidemics of the South. The Brother infirmarian nursed these sick, while many a charitable doctor of the town, irrespective of religious affiliations, gave his medical services free. At times, when contagious diseases ravaged the asylum, most of the Brother personnel was requisitioned as nurses. Few deaths occurred, even in years when epidemics took a terrible toll in Mobile. According to the vital statistics kept at the Asylum, thirty-two boys died between 1847 and 1900. These were years when medical science knew not how to check such diseases as cholera, yellow fever and malaria.

The orphans were well and substantially fed. They were given three wholesome meals a day, with a preponderating amount of green vegetables furnished from the garden. They were plainly but comfortably dressed. They had a Sunday, an everyday suit, and a working suit. In truth, they were as well dressed as any boy in ordinary circumstances, and could not be distinguished from the average boy in any well cared for family.

They were given the customary grammar school education. If the boy was intelligent, and remained at the Asylum long enough, he had a chance to receive a high school education, particularly in branches of mathematics and business. A part of his free time and holidays was spent in the tailor shop, kitchen, garden or greenhouse, which inured him to manual labor, and fitting him, by the skills thus learned, to be a useful member of society. His recreation was not neglected; his athletic exercises were supervised, and competitive games were encouraged. It was noted that these boys always showed to advantage when dexterity was required, when brawn and muscle were part of the game, or when head work and quick thinking were needed to win. It was evident that with regular living, wholesome food and the rigorous discipline of their lives they were superior to boys who had not the advantage of such training.

The Brothers' training avoided the danger of institutionalizing the boys. It gave the pupils self reliance. They were often thrown on their own initiativeness by being made to direct their companions in work, by being given sole responsibility in some activity; by being given opportunity of contact with the outside world, thus accustoming them to the amenities of social life. In these outside contacts, they were not looked upon as charity boys, but as the ordinary young fellow who, given the proper opportunity and right enviroments, would make good.

And they did make good, for the institution boasts of its boys in every honorable walk of life. The old boys hold in grateful memory their training and they show their appreciation by often returning to their Alma Mater to be renewed in its spirit, and to recall fond memories of peaceful and happy days.

The brick building put up in 1866 had been very cheaply built. At the turn of the century some architects deemed it unsafe. As it was too small for the growing number of orphans, and had none of the conveniences exacted by the modern way of living, Bishop Allen resolved to erect a more spacious and imposing structure. The corner stone was laid in 1900, and the building was named Bishop O'Sullivan's Memorial, in honor of the late and greatly loved Bishop.

This building furnished two spacious and airy dormitories, a large chapel, class rooms, dining rooms, study hall, kitchen, showers and toilets. The old building was used for various activities as store rooms, tailor shops, and private rooms. In the basement was installed a large shower room and a fine laundry with all the latest improvements was also installed.

In 1925, Brother George set on foot the idea of giving the boys some weeks of seaside camp life. A piece of property on the Coden shore, 30 miles from Mobile, on which was a flowing artesian well, was placed at his disposal. He got the loan of tents from the U. S. government, which afforded sleeping shelter for the boys. Here for two weeks they led a strenuous and rough life, boating, fishing, and bathing, and becoming thoroughly sun soaked. The pastor of Bayou La Batre, Rev. Father J. R. O'Donoghue, was exceedingly helpful in all things, even saying mass for them under the open sky. This camp was repeated the next year.

In 1927, Bishop Allen bought the nearby McCowen camp which became the permanent summer camp for the school. There was on the place a large building, strongly constructed, used as sleeping quarters, and general hang out, an artesian well, and a caretaker's shack. Later were added dining halls and kitchen, a chaplain's residence, a stout wharf, and a play room. In 1937, Mrs. Katherine A. Taylor donated lumber to build a spacious chapel. With all these additions, the convenience of the camp was such that the boys could stay there the three months of vacation, and enjoy the advantages of swimming, boating, and bathing, while continuing their regular training.

Brother Ambrose, as we have already noted, began to cultivate a kitchen garden in the 60's. This devoted Brother, up to the time when he was incapacitated by rheumatism a few years before his death in 1901, kept a market stand in Mobile. Here early and late he sold the produce of his farm to as great advantage as possible, so that he could add to the sum required for the orphans' support. He established a tradition which was kept up by several Brothers years afterwards, particularly by Brothers William and Gatian, until the time that, with the growing competition, and the influx of produce from outside territory, the returns from their labors were so small, their efforts no longer paid.

In kindred connection, were the horticultural and floricultural activities of the Brothers. The Mobilians were a flower-loving people, and seeing that a pretty penny could be got, the Brothers asked the Bishop to build them a green house. From time to time several green houses were built and flowers in season were cultivated and sold. Palms and shrubbery were bought and rented out to hotels and churches, and functions of various kinds, thus adding to the general revenue. Later, the Brothers branched out into landscape gardening.

Brother Eusebe, who was director of the Asylum from 1868 to 1874, and again from 1878 to 1880, was the pioneer in this enterprise. He began with the culture of a few flowers, and extended the activity until it had grown into a considerable enterprise. He labored on in this work until his death, in 1920.

But Brother Paulinus was really the founder of the greenhouse department as he put it on a paying basis. He was Director from 1880 to 1886, and from 1891 to 1902. He was a quiet, industrious man, small of size and spare of body. He spent all his free moments among the flowers, working incessantly and unobtrusively. He never took off his cassock while at work, and never wore a hat, no matter what the heat or the cold. Among others who carried on this activity with success were Brothers Louis, Walter and Richard.

The Brothers called their place the Industrial School. It had been their intention, and the great desire of the different Bishops, to fit the boys for some trade. Brother George came closer to the fulfilment of this desire than any other of the Directors. With the help of Bishop Toolen, he built shops for tin work, electrical work, pipe fitting, and shoe repair. He instituted classes in mechanical drawing and designing. With the aid of a number of charitable artisans of the town, he gave the boys opportunity for actual work in any trade for which they might show an inclination. He placed these boys as apprentices, and watched over their moral and physical welfare. He formed a working boys' club, where they could be kept from harmful habits. He also trained them in thrift by requiring them to give an account of their spending money and encouraged them to keep a bank account of their savings.

In the latter times, Catholic Charities were put on a more scientific basis. The poor Lady Managers had been always in a quandary to find means to support the orphans. Fairs were held yearly, but these, no matter how successful, were insufficient to support the needs of both Asylums. Frequent demands on the charity of the good people, became annoying; nerves were frayed and poor human nature was ready to put the burden and blame upon other shoulders. Life now became more complex, more exacting and more costly. At last a scheme was worked out and called the Community Chest. Every business man and laborer was asked to give a certain percentage of his income, and the amount was budgeted to the different works of charity in the city.

In the '20's, a law was passed by the Alabama Legislature requiring a State inspection of all institutions. This law was conceived in bigoted hatred against the Catholic activities, for it was the heyday of the Ku Klux Klan, but it redounded to the benefit and honor of our Catholic Institutions. Inspectors, generally, were fair and all were agreeably surprised by the unselfish, intelligent work of our Sisters and Brothers.

But it remained for Bishop Toolen to systematize the charitable work. He appointed Father T. Cullen, later Monsignor, as supervisor of the Catholic Charities, whose duty it is to regulate the finances of the Institutions and the external wants of the orphans. He called in the Trinitarian

Most Reverend Thomas J. Toolen, D. D.,
Bishop of Mobile

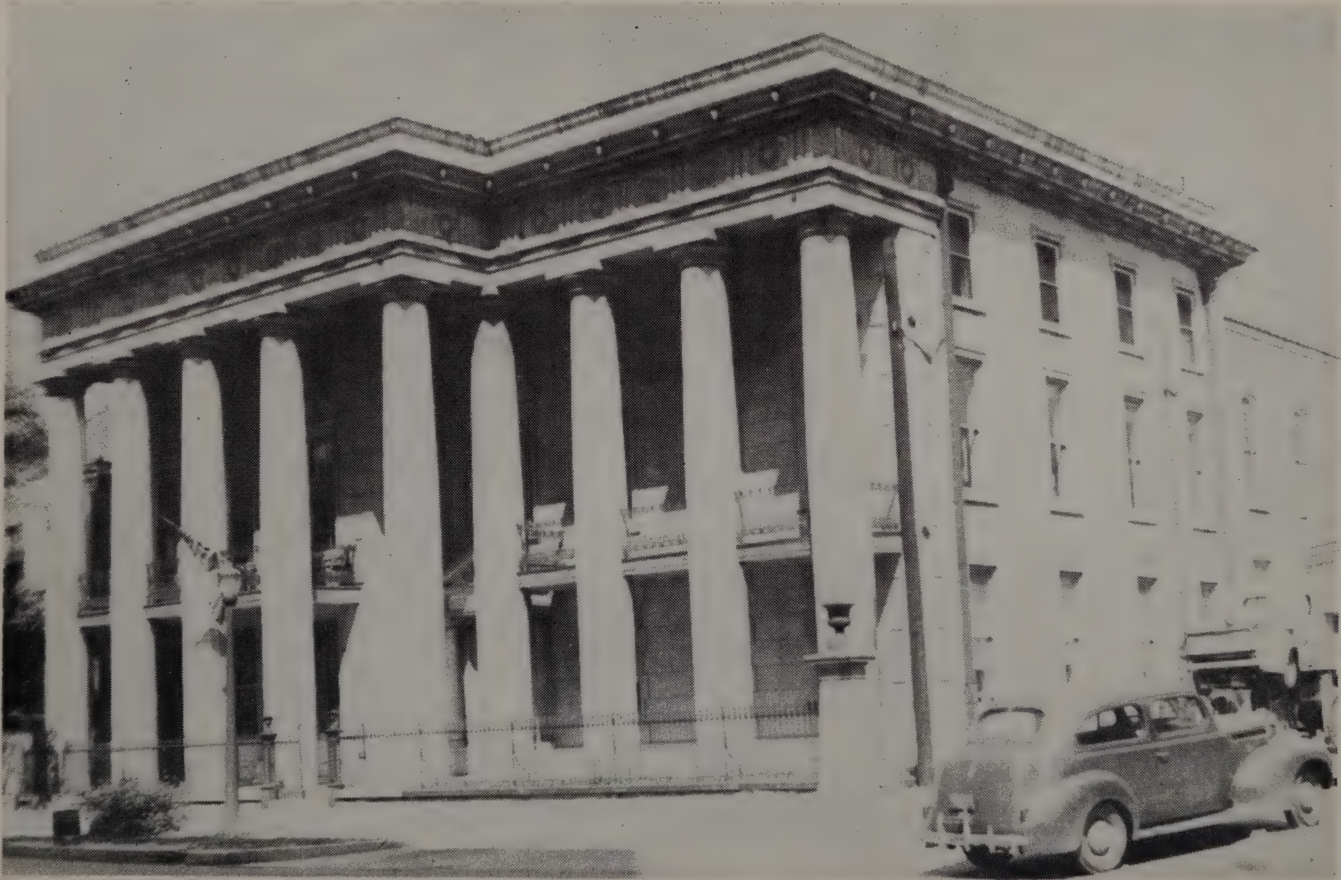
Sisters to conduct the social work among the poor and to study the antecedents and needs of each poor family.

Thus the great worry of the Lady Managers was ended. The haphazard collection of moneys was abolished. The uncertain revenue of the garden and greenhouses is a thing of the past, and the Brothers can now devote all their efforts to the mental and moral upbringing of their charges. For their education the older pupils are sent to McGill Institute where they are undistinguished from the other pupils, and where many of them gain high honors, and are graduated among the first in their different classes. They are then reclaimed by their parents, or through Father Cullen or the Trinitarian Sisters, placed in some responsible position, or if opportunity permits, they are given a chance for a College Education at Spring Hill.

Brother Celsus was made Director of the Asylum in 1938. He was most thoroughly cooperative in the work with the Bishop and Father Cullen, and there was complete harmony and understanding.

Most Reverend Thomas J. Toolen, D. D., ever solicitous for the welfare of the orphans, noting that the present Catholic Boys' Home was inadequate to house decently the present personnel, conducted a Drive throughout the City for funds to erect a new institution. The drive was a gratifying success. Encouraged by the generous response, the Bishop bought the Zimilich homestead, consisting of 37½ acres of rich farmland, located on Dauphin Street, some distance from the present Asylum. On May 10, 1946, he broke ground for the new Catholic Boys' Home, that is to be erected as soon as conditions are favorable.

In the summer of 1945, Brother Celsus completed a successful term of six years of directorship, and was succeeded by Brother Basil.



McGill Institute, Mobile, Ala.

CHAPTER III

MOBILE

McGill Institute

McGill Institute was founded by two brothers, Arthur and Felix McGill, who had accumulated a fortune in Mobile and vicinity. The family had come from Ireland in 1830, and settled for a while in New York City where the two brothers were born. The family moved South and settled in Mobile in 1840.

It was Arthur's dream to endow a non-sectarian high school for boys, especially for those without means, and which would foster vocations for the priesthood. He did not live to realize his dream. His health failed and he died at the early age of 50.

The elder brother, Felix, made possible the foundation of McGILL INSTITUTE. He bought the old Chandler residence next to his home on Government Street, and remodeled it and added to it. Huge doric columns were erected in front which gave not only symmetry to the whole, but produced a most pleasing classical effect.

Bishop J. O'Sullivan, shortly before his death laid the corner stone, and it was given to his successor, Bishop Allen, to complete it, and to appoint the staff of teachers. School was begun in October, 1897. The Bishop placed a priest in charge as rector, Father James E. Coyle, who was later pastor of a church in Birmingham, and there was shot to death by a protestant minister. Father William A. Kerrigan, his successor as rector, labored zealously at the school for seventeen years. Father Mullaly succeeded in January, 1922, and after four years was replaced by Father Francis J. McCormack, who was rector until the Brothers came to the school in 1928.

The teachers were laymen, graduates of different Catholic Colleges. The curriculum was the regular high school course providing a general and business course leading up to college entrance. These courses were elective, though the faculty reserved the right to classify a student as it saw fit. Under such management, McGill was fulfilling its high purpose. Its students were bringing credit to their school in the Universities, the professions, the business world, and in the ecclesiastical state. One of its first graduates was Richard O. Gerow, who became a priest, did splendid service at the Cathedral, especially in his work among the younger generation, and later was elevated to the episcopal See of Natchez. Several other students became priests either secular or regular.

When Bishop Toolen came to the diocese, one of his first cares was the welfare of the Institute. He refurbished and remodeled it, for it was in a pretty bad state of repair. He then turned his attention to the teaching staff. His intention was to place the school under some religious order, so as to take all the worries of management from his shoulders. He also systematized the whole Catholic School system of his diocese, and put Father Carroll in charge as superintendent. He reintroduced the eighth grade in the Grammar schools, for the public schools had only seven.

After much thought and in consideration of the grand work done in Mobile by the Brothers of the Sacred Heart, the Bishop called them to take over the school management in the summer of 1928. They accepted this task gladly. Brother Albertinus, then Provincial, had several interviews with the Bishop and Father Lawrence J. Carroll, who, after finding what were the Brothers' requirements, provided them with very comfortable quarters.

The following Brothers were sent to staff the school: Brother Macarius, Director; Brothers Ambrose, Ignatius, Martin, Bernard and Stephen. They found that the curriculum already in force dovetailed beautifully with their own system, so that there was no difficulty at all in continuing without any readjustments, the good work already accomplished. The Bishop and Father Carroll took personal interest in the progress of the school. They encouraged the

Brothers, helped them in their needs, left them free in the conduct of the school, and by every means in their power made the task of the Brothers a very pleasant one.

Under the successive directors, Brothers Macarius, Ignatius, Gerald, and Claver, and the very fine staff of teachers, always selected for the school, McGill has prospered. Its roll has increased to such an extent that, though the class rooms were increased, space is taxed to the utmost.

To relieve part of the congestion, the Bishop turned over to the school a rented building on Conti Street, adjacent to the Lyric Theatre. This provided additional rooms for four classes, and two private rooms for the Brothers, whose living quarters had become greatly taxed by the increase in the faculty.

On taking over the school, it was the aim of the Brothers to make its influence felt in every phase of Catholic Action. A Sodality was formed whose influence ramified throughout all the school's activities. A student's council was formed with the object of making the discipline a business of the pupils, and render them more responsible and self reliant. Weekly meetings of the different committees were held with Brother Moderators, at which open and free discussions were held. A "Mu Gamma Iota" pin was awarded yearly to the Seniors whose exceptional worth shown in scholastic, sodality, athletic and service activities during the four years of High School.

As the pupils came from all the parishes of the city, the Brothers inculcated a filial parish spirit among them. The different pastors were apprised of the number of boys attending from their parish. They were invited to visit the school, and become acquainted with the work. Pupils were encouraged and required to become active members of their parish activities, and to be foremost in all that might help in the parish burden. Gradually the clergy began to sense the results of the Brothers' work, and they are now the most enthusiastic friends of McGill.

Brother Macarius was succeeded in 1933 by Brother Ignatius. The latter was a young and energetic man, earnest and ambitious for all that could make McGill an outstanding Catholic High School. It was he who had made the Sodality such a splendid force for good in the lives of the pupils. He kept the different committees alive by spurring them on with ingenious activities. He kept the interest alive by ever new programs that brought out the self confidence of the boys, and trained them into self reliant debators in topics that were of importance in Catholic Action. His Sodalists always gave a good account of themselves in the different State or sectional rallies of the Societies.

He introduced the study of Journalism in connection with the publishing of the school newspaper, "The McGillian." He also founded the Fathers' and Mothers' Club, which has brought the parents closer to the school, and which has been a source of much good.

Brother Martin was put in charge of the athletics of the school. He started under very discouraging conditions; the pupils were slow to respond; there was no equipment; there was no convenience of any kind; no dressing room, no showers, no place to exercise. By courageous and intelligent work, by persevering efforts against seemingly insurmountable odds, he at last put some school spirit into the pupils, and made the other schools in the vicinity, which at first were disdainful of McGill, sit up and take notice. He, with the help of the Bishop, a very enthusiastic booster, soon had his showers, equipment, his transportation facilities, and his places to exercise.

When, in 1935, Spring Hill College closed its high school department, McGill was the only Catholic Secondary School in Mobile. Pupils began to flock to it until all the available room was taxed.

Brother Gerald succeeded Brother Ignatius in 1936. During his adminisrtation McGill continued to increase in numbers and influence. Brother Gerald was very popular with the clergy and the people. The faculty has been increased to ten, and McGill has grown to be the outstanding Catholic High School of the Mobile Diocese, honored by the clergy and the pride of the Bishop.

Brother Claver succeeded Brother Gerald in 1942. He had been the assistant of Brother Gerald for a number of years, and was already admired for his fine work. He had interested himself in the choral and dramatic activities of the school.

Father Carroll, who had now become a Monsignor, died suddenly March 14, 1939, and was succeeded in the office of superintendent of Catholic Education for the diocese by Father Leo Byrnes. Father Byrnes had been a former professor at McGill, and had taught under the Brothers' management for one year. He was, therefore, acquainted with the Brothers and their work, and his appointment gave great satisfaction to them. In close union with Father Byrnes, Brother Claver carried on the work. During the World War II, he intensified the high school curriculum and introduced a summer school for the fourth year pupils, so that they could finish their course much sooner, and have the advantage of college work before called to the active service in the armed forces of the country.

Catholic life is still very healthy at McGill. The pastors of the different parishes recognize the worth of the Brothers' training. McGill students are among the foremost workers and supporters of their different parishes. Vocations to the priesthood and the Brotherhood have continued, and McGill's name is the pride of the Clergy, the Catholics, and of Mobile.

Brother Claver was succeeded in 1944 by Brother Basil, who in turn was succeeded in 1945, by Brother William, the present Principal.

The Bishop has plans for a greater McGill, and as soon as the post war situation is settled, will build an imposing school on the present site of the Catholic Boys' Home.

CHAPTER IV

OTHER SCHOOLS IN MOBILE

1. *The Cathedral School*

The Cathedral School had a very checkered career. In 1848 a school for the Cathedral parish was opened in the old German church opposite the Cathedral, at the corner of Conti and Claiborne. It was a free school conducted by the Brothers and at their own expense, for the parish did nothing to support it. In 1849 Rev. Father McGarahan erected a two-story brick building, thirty-six feet by thirty-six feet, half a block from the free school on Claiborne Street where the Girls' Asylum now stands. This became the Cathedral pay school, and for a long time was the most important and flourishing school of the Brothers in Mobile. It had always two regular teachers and a teacher of French from among the newly arrived Brothers from France. The free school had one teacher but as the number was very large at times, a novice was sent as assistant teacher. All these Brothers lived at St. Vincent's.

The Cathedral School grew in favor, and pupils flocked to it. On the roll of 1865-'66 there were inscribed three hundred and ninety names. The tuition from the school helped to support the Asylum and other good works. The course of studies included the grammar and primary grades.

In 1868, without any timely notice the Brothers were forced to vacate the premises as the Sisters needed the school and space for their asylum. The Brothers were offered room in St. Patrick's Hall, over Fire Engine House No. 7 on Conti, opposite the Bishop's house. School was held here for one year, 1868-'69, but was found too inconvenient, and as the ecclesiastical authorities did not seem anxious to afford other quarters, the school was abandoned.

In 1875, the parish built a fine, large school on the corner of Dauphin and Franklin. It was a two-story brick building with stores on the first floor and class rooms on the second. The classrooms were large and airy, and were separated by glass partitions. There was adjoining the school a small playground facing Franklin Street.

At its completion the Christian Brothers were invited to take charge. They accepted, but remained only one session, 1875-'76. It was then offered to the Brothers of the Sacred Heart.

The Brothers had considered themselves slighted because after an up-to-date school had been built, it was offered to another Order, although they had so unselfishly labored at St. Vincent's, the Asylum and the free Cathedral school. They were loathe to accept, but finally did so, after they were guaranteed a salary of forty-five dollars a month for each of the four teachers. They opened the school on the second of October, 1876, and the teachers resided at St. Vincent's. But the Brothers' salary was not paid as was promised, and on the eighteenth of August, 1877, it was decided to close both St. Vincent's and the Cathedral.

In the autumn of 1886, the Cathedral School was reopened at the solicitation of Bishop J. O'Sullivan, who guaranteed the Brothers fair treatment and salary for three teachers who resided at St. Vincent's. The Brothers received their salary from their collections of tuition from the pupils. The attendance ranged from 60 to 100 pupils; but the school was not popular with the Mobile people. It was fashionable for them to send their children to the public school.

The school was again closed in 1895 by Bishop O'Sullivan as he was dissatisfied with its management. It was then placed under the Sisters of St. Joseph, and they continued to teach there until 1940 when it was closed again.

2. *St. Joseph's School*

Rev. Father Imsand, S. J., pastor of St. Joseph's Church, and a very enthusiastic friend of the Brothers, asked them to take charge of his boys' school. There were to be two teachers with a salary each of $50 per month. Brothers Stephen and Isaiah were appointed to conduct it; they were to reside at the Industrial School. The school opened on September 9, 1867; but the next day Brother Isaiah fell sick of yellow fever of which he died, and Brother Elphege was sent to replace him. The school continued a few days longer, but, because of the very virulent epidemic of yellow fever of that autumn, it was closed.

It was reopened in 1871, but as it was found to be a very unsatisfactory venture, it was closed in 1878.

3. *The Brothers' School*

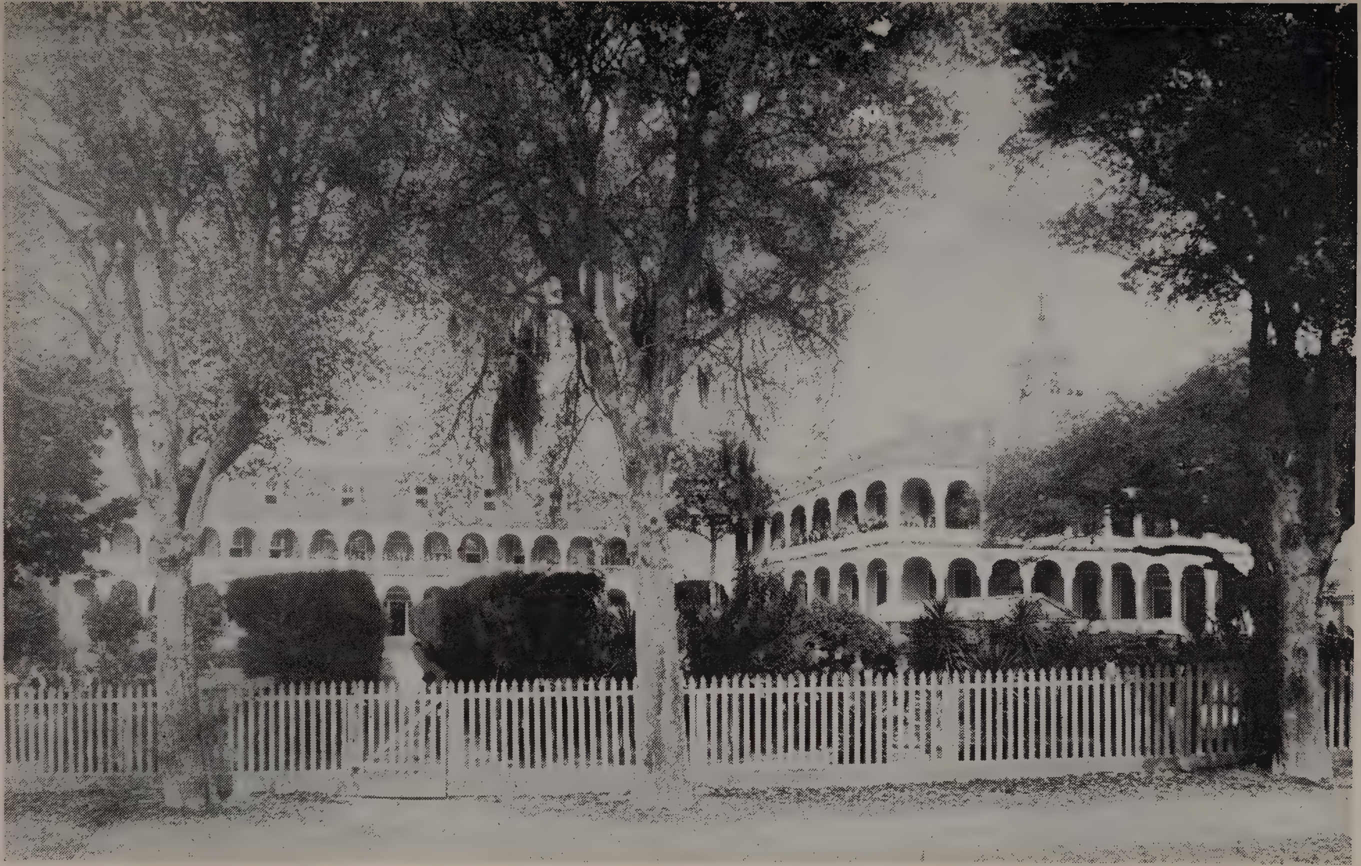
St. Catherine St.

In March of 1867, the Brothers bought a piece of ground on St. Catherine Street, opposite the road leading from the Asylum grounds and put up a one-story frame building, fifty feet by thirty feet. They divided it into two class rooms, and intended it as a pay school for the boys of the neighborhood. The school was opened there with one teacher, Brother Elphege. In January, 1867, Brother Vincent replaced him and continued until the end of the session in July. This was the end of the "Brothers' School for Boys." The venture was a costly failure, owing probably to the scarcity of pupils, as the city of Mobile had not yet spread that far, and there were few residents in the neighborhood.

On February 16, 1870, this property was transferred to the diocese in part-exchange for St. Vincent's property. It then became part of the property of the Asylum.

4. *St. Mary's Parish School*

In 1873, a day school for a few boys of the parish was opened at the corner of the Asylum grounds, near Dauphin Street. It lasted two years, and was taught by Brother Francis Pellissier.



Old St. Stanislaus College

CHAPTER V

BAY ST. LOUIS

1. *St. Stanislaus College*

Off the southern coast of Mississippi, there is a line of low sandy islands that locks in from the Gulf of Mexico a shallow body of water known as the Mississippi Sound. Along its shore are a number of delightful little towns rivaling in beauty many of the world's famous resorts. Here along the low-lying coast, where the tide waters lap the golden sands and where the aromatic pine reaches the shore, and the wide-spreading live oaks add coolness and beauty, is as lovely a piece of nature as ever blessed a favored land. To the west of this coast is a beautiful bay which needs only a mountain or two to rival that of Naples. This is Bay St. Louis, and here, too, is the town of the same name.

Here, when the history of St. Stanislaus began, was living a zealous priest, Rev. Louis Stanislaus Marie Buteux. While young he had offered his services to the saintly Bishop Bruté of Indiana. Bishop Bruté ordained him on May 28, 1836, and he was given charge of the Vigo County Mission in Indiana. He became the first chaplain of the Sisters of Providence, in their first establishment of St. Mary-of-the-Woods, begun by Mother Theodore.

He left Indiana in 1841, and in 1847 offered his services to Bishop Chance of Natchez, Miss., who appointed him pastor of Bay St. Louis. Father Buteux was a man who greatly desired the religious education of his children. He had built an unpretentious school in the rear of his church and called the Christian Brothers to direct it, but owing to sickness they withdrew in 1853.

Father Buteux then applied to Brother Alphonse for Brothers. As the latter favored the idea, he sent three Brothers: Brothers Basile Venable, Director, Leo Maligne and Joseph Deimer, who opened the school in June, 1854.

The few boarders were housed in the presbytery. It was the intention of Father Buteux and the Brothers to buy the property next to the Church on Union Street. This was to cost $8000.00. Father Buteux was to pay half and the Brothers, half. Fortunately, they were able to buy a piece of property on the next square south of the Church. This property was bought from Mr. Robert Clannon of New Orleans, February 24, 1855, and cost $4000.00, which was quite a saving for both the Brothers and Father Buteux who paid half as his share of the bargain.

In 1871 a lot adjoining the above property on the north, with several buildings was bought for $5500, and in 1896 the last lot, 108 feet front and 475 feet deep, with several buildings was bought for $9000. Thus the Brothers acquired all the Bay front of the square—a beautiful frontage of 460 feet.

As soon as the first lot was bought, Brother Leo Maligne, assisted by Brother Lucius Ramond, and a few laborers of the Bay, set to work to put up a wooden building for school and boarding purposes, near Bookter's place. It was 80 feet long and 30 feet wide, two and one-half stories high. On the first floor were three class rooms and a parlor; on the second floor were dormitories and an infirmary, and in the attic there was dormitory space also. There were outside galleries on the front and back. The building was simple in appearance without any pretense to architecture. The school was named St. Stanislaus Academy after its benefactor, Father Stanislaus Buteux.

Father Buteux remained at the Bay until the new Bishop, Rt. Rev. W. H. Elder, could find a successor in 1859. Broken in health, he left for Boston, Mass., where he continued his ministry until his death on June 14, 1875. Father Henry Leduc succeeded him on November 17, 1859. From then on until 1897, good Père Leduc was pastor of the Bay and chaplain of the college. He identified himself so intimately with the people of the Bay and the Brothers at the college, that Père Leduc and the Bay were synonymous. His fatherly interest in the Brothers' work and his solicitous care and aid in their troubles earned him the lasting gratitude of the Brothers, and placed him as one of the chief benefactors of the College.

Boarders soon flocked to the school from New Orleans and from the rich sugar plantations of Louisiana, attracted by the beauty and fine climate of the location. Under the vigorous administration of Brother Athanasius, who took charge of the school in 1855, the stability of the school seemed certain. In 1859 Brother Athanasius erected a two-story frame building in the rear of the first building. This served as dining rooms and kitchen on the first floor. On the second floor were the Brothers' community room, director's room and other private rooms. The Brothers' sleeping quarters were in the attic. This building still stands with the dining room still doing service. The second floor is now a music hall, while the garret is but a memory and haunt of the pioneer Brothers' dreams.

Civil War came in 1861. The Federals blockaded all the coast, and soon captured New Orleans. As there were no further means of travel, the school had to close. Brother Athanasius was not discouraged. He determined to keep in touch with his former patrons, and sought means to continue the boarding department in New Orleans. He found there a great friend in the person of Father Anthony Durier, pastor of the Annunciation Parish, and later Bishop of Natchitoches, La. Father Durier placed at the disposal of the Brothers a house near his church which they fitted up to accommodate twenty-five boarders. Brother Athanasius rented a building about six squares from the church on Union Street, now Touro Street, which was used as a day school. This venture continued until the end of the war, when the school was closed and the Brothers reopened the college at the Bay.

During the War. Brothers Florimond (Director), Eusebe, Adalbert and Francois were left at the Bay, and continued the school for the local patrons. The Federals were very kind to the Brothers. Whenever the Brothers were obliged to go to New Orleans, which they did by boat, they stopped at Fort Pike, at the entrance of Lake Pontchartrain, and were always received with the greatest courtesy by the officers who rendered them all the service in their power. On the periodic visits of the Bay Brothers, Brother Athanasius could send his letters by them to the Provincial in Mobile, as there was no direct communication between Mobile and New Orleans.

In 1864, Brother Alphonse left Mobile for France, and Brother Athanasius was appointed to succeed him as Director, and later as Provincial. Brother Florimond took over the direction of the Annunciation School, and when peace came in 1865, was appointed director of St. Stanislaus. On the reopening of the college a large number of boarders crowded the school. We find that there were ninety-eight boarders and seventy-five day pupils. As the building was too small for the numbers, it had to be enlarged. In 1867, Brother Leo set to work again to build an extension on the south side, 45 feet by 30 feet. This gave a study hall on the bottom floor, and additional offices, an infirmary and other rooms on the second floor, and further space for dormitories in the attic.

This year, 1867, a virulent epidemic of yellow fever visited the Bay, and the school had to be closed. Three Brothers fell victims to the dread visitor—Brothers Orans, Clotaire and Francois—who were cut off in the prime of their usefulness.

Brother Odon was director of the College at this time. He was a very successful administrator and an energetic, magnetic and far-seeing school man. Besides the addition to the front building he had erected near the kitchen, a two-story building known as the music hall and science building, now used as the Brothers' dining room.

Because of the ravages of yellow fever, the number of boarders was somewhat diminished during the next session. But by degrees the numbers began to increase again and St. Stanislaus began to spread its influence once more. Brother Odon died prematurely in December, 1868, much loved by the Brothers and pupils. Brother Florimond was again appointed director and with him were a number of splendid professors who began to raise the standard of studies. Among the teachers was Brother Henry, a very intelligent man, who was vice-president and was the initiator of the higher studies at the school. The Academy was placed on a high plane of education and its curriculum was advanced to what would now be called a junior College.

In 1870 the Academy was given a charter by the Mississippi Legislature, under the title of *St. Stanislaus Commercial College.* A board of trustees was to be elected which was empowered to appoint professors and make rules and regulations as it should deem necessary and proper for the government and perpetuation of the College. It was also enacted that said Board of Trustees shall prescribe the course of studies, to be pursued in the College, and shall have power to grant diplomas and degrees, under such rules and regulations as they shall prescribe. From that time, the Academy was called ST. STANISLAUS COMMERCIAL COLLEGE.

As the College's activities began to increase, it was cramped for space and, as we have seen, the Brothers bought a lot adjoining the north side of their property in 1871. On this site was the home of the former resident, Mr. Robert Clannon. It was a very airy and commodious building, facing the Bay, and gave accommodations for an infirmary, the Provincial's quarters and other private rooms.

The playgrounds were in the rear of the College, the junior and senior department being separated by a picket fence. The grounds were shaded by wide, umbrageous live oaks, under whose cool shade the pupils could sit and recount to each other their nostalgic dreams, their yearnings for home comforts, their classroom trials and triumphs. The only athletics then in vogue were baseball and gymnastics. There was a regulation baseball diamond, though rather sandy, where contests could be had with outsiders, and under the shade of the oaks were trapezes of different kinds to amuse the agile. Between the front buildings and the dining room, under the shade of a line of oaks, lay a large piece of timber, 12' x 12', salvaged from the Bay waters. This was the traditional "log"—the Coventry of the recreants. The common punishment for misbehavior was to walk the "log" for so many minutes or stand on it to learn or write so many lines. In the middle of the yard on an iron post was set an iron basket which held resinous pine kindling set afire at night to illumine the playgrounds. This was the famous "torch" that did service as a beacon through the years, round which the pupils gathered as soldiers to play their pranks, sing their songs or talk their battles over.

Out over the bay a wharf was built on pine posts and extended nearly a thousand feet to deep water. At the end of the pier was a bathhouse and a wide pier head. Here on warm spring, summer and autumn days, the pupils could enjoy a delightful and hilarious bath, or could sit off an evening, fanned by cool breezes.

In 1882 another addition to the north of the other front buildings was erected. This was a wing, 60' x 35', and afforded a large, breezy study hall on the first floor, a chapel and dormitory on the second. Up to this time life was most primitive. There was no plumbing. Water had to be carried by buckets to the dormitory from a cistern in the rear of the building. Washstands and pitchers were filled from the cistern for the morning ablutions. This was the task of Brother Hugh. From 1876 until his death in 1908, that small, myopic man had charge of the dormitories. His surcharged vitality flowed from him tirelessly.

Kerosene lamps were used for lighting, and it was the duty of the minder Brother Adalbert to keep them in good order. At times the line of demarcation of duty between Brother Hugh, small and agile, and Brother Adalbert, husky and powerful, was overstepped and then there were imbroglios. While the battle was joined the recording angel veiled his face with his wings, and there was no sanction recorded in heaven, for soon Brother Hugh, pretty well mussed up, and Brother Adalbert, pretty well flustered, knelt contritely and humbly before the director for penance and pardon. These occasional fracases added gayety to the community life while the two belligerents strove to contain their vigorous natures until another contretemps ensued.

The regulator, porter, stationer and teacher of German was Brother Conrad, an imperturable German from Westphalia. His bell was maddeningly regular; the nickels were gathered into his stationery till with parsimonious care; he was a wise old inventor of quaint proverbs, while his cadaverous face gave point to his delphic oracles, and he had a retort not always courteous to any quip any unfortunate young Brother tried at his expense. Many of his aphorisms still haunt the shaded purlieus of the college grounds.

The infirmarian and tailor of the College was Brother Zozime, a dwarfish man who talked a self-invented English. In his care for the sick, his therapeutics ran counter to all maxims of the medical art, but the pupils survived and seldom had the physician to be called. He was a veritable "Sorter Resortis," patching the garments until the original could scarcely be recognized. The Poverello would have loved him for he discarded no clothes as long as the fabric held together.

There was Brother Albert, the plodding gardener who knew nothing about rotation of crops. He patiently endured the hilarity and noise of the younger element of the community, content to say from time to time to his crony, Brother Zozime, "Ils mangent trop." There was the linen keeper, Brother Laurence, a spare Kentuckian with little sense of humor, and a great sense of propriety. There was the swineherd, Brother Remigius with an enormous appetite that rivaled that of his charges. All these were men with a deal of human nature; but, they were saints in that they meticulously observed their rules. They were God's gift to the community, for they were the edification of the young and examples of strict observance of regulations.

In 1888 a company was building artesian wells along the coast, and the College authorities took this opportunity to have two wells dug in the rear and near the buildings. The wells had force enough to send the water to the second floor, and thus the era of plumbing was begun to the great relief of Brother Hugh, the water carrier for many years.

A number of sedentary directors succeeded one another. They saw the good work done by their teachers in the classes, and were content to let things go their even tenor. No need was there to advertise the good work for their pupils were the best advertisers. But now competition came. Other boarding schools began hustling for patronage and were invading the territory of the College. These directors were not awake to the danger of losing their clientelle until the number of boarders began to dwindle. The numbers ran very low during the directorship of Brother Osmond. He himself was most popular with many priests, and patrons, but the influence of the College was vanishing or forgotten.

In 1889, the College exhibited specimens of the pupils work at the Paris Exposition. So superior was this exhibit that the College received a Diploma and Medal of Merit, and was also the recipient of a very laudatory letter from the U. S. Commissioner. We think it of interest to append this letter.

> COMMISSARIAT DES ETATS-UNIS A
> L'EXPOSITION UNIVERSELLE DE PARIS, 1889
>
> To the President of St. Stanislaus College:
>
> Dear Sir: I think your material compares very favorably indeed, with any that has been received, and shows undoubtedly that you teach well, all that you profess. You were awarded a Silver Medal and will receive a Diploma after a few months through the Secretary of State.
>
> Thanking you for the fine exhibit you have made, I remain,
>
> Yours truly,
> C. WILLIAM PARKS,
> U. S. Superintendent of Group No. 2
> Paris Exposition of 1889.

Brother Osmond was elected socius to Brother Athanasius, Provincial, in 1888, and in 1889 Brother Stanislaus was appointed to succeed him as director of St. Stanislaus. Brother Stanislaus was a man seething with energy and ideas. He saw the good work of the College, and recognized the necessity of advertising it. He sought ways and means of making the work known. He went to some of the merchants of New Orleans who had a wide patronage in the country and got from them lists of their clients. With these as a directive, he flooded the city and the country with prospectuses and circulars. During the vacation months he sent his teachers to visit all the patrons of the school and to contact any parent who had an idea of sending his sons to a boarding school. He kept track of all the names sent in, and by follow-up letters, reminded the prospective patrons of the college activities. He was always in touch with the pupils' progress and spurred on the backward by special lessons and extended class-work. He took cognizance of any complaint, and if justified, had it remedied. He took great interest in the boys' amusements during their recreation hours, knowing full well, that if these periods are idly or futilely spent, they become the causes of cabals and cliques that bring about great disorder in the boarding school's discipline.

Under these strenuous efforts, the number of boarding pupils began to increase apace, and room was again lacking. A new wing was added in 1891 to the addition built in 1882. This was 85' x 30', and gave space for a science room and two classrooms on the first floor and provided added space for dormitory and private rooms on the second. He also beautified the buildings. All had been put up without aid of architect or design. The buildings were mere boxes and the rooms scrambled in where space permitted. The outside was stark in its ugliness, with plain posts supporting galleries and roofs. He had an architect to design certain mellow lines that gave a beauty and dignity to the front, and a look of freshness to the whole. The posts were transformed into columns, spanned by graceful arches, and the gallery was widened to ten feet. The Bay now had an institution to which it could point with pride to the many tourists who visit these shores in the winter months.

The great dangers of this coast are the tropical storms that visit it at various intervals from August to November.

They are brewed in the Caribbean Sea, come through the Florida Straits to harry the Atlantic coast, or enter the Gulf, wreaking havoc along the south or west coast. At the Bay old inhabitants could tell about the tree line that had extended far beyond what is now the present shore line. Large oak trees shaded this particular spot, but gradually tide and storm washed them away until now there is no vestige save the memory of them. In 1885 a storm washed away much of the embankment in front of the College; and to prevent further ravages, a revetment of creosote pilings was driven down far below the water depth. This was the first breakwater built along the Bay front, and it was supposed to protect the property from any storm.

But, in 1893, one of the most terrible storms that ever visited the coast struck with fury on the night of October 1st and 2nd, and spread ruin and desolation along the coast from Mississippi to Texas.

At the Bay, the railroad bridge, about a mile in length, was wrecked. All the wharves and bathhouses as well as many buildings were blown down. The College front was ruined. The waves had piled up twelve to fifteen feet high and washed away the road and sand from behind the breakwater. Telegraph lines were down, telephone connections disrupted, and the Bay was cut off from the outside world for several days. There were no lives lost at the College, and while there was some damage to the roofs of the buildings, the pupils could still be housed comfortably. Finally, a steamer arrived from New Orleans bringing mail and newspapers, and news of the great havoc of the storm was learned. It was several weeks before railroad lines could be repaired and travel had to be made by steamer or sail.

Behind the old piling a retaining wall of brick and rock ballast was built, and this has proved strong enough to resist any storm so far. A stronger and higher wharf was built and pushed farther out in the bay. The road was repaired and the embankment filled in, to again await the trial of another storm fury.

Frequently there are comic incidents that relieve the horror of most disasters. Brother Zozime, so we have seen, was the tailor for the institution. His was the duty to make the bathing trunks for the boys; and stoutly he made them out of the best and toughest ticking, charging a fifty-cent rent for their use for the season. After the storm, good Brother Zozime bemoaned the loss of his treasured bathing trunks. He wandered over the beach unmoved by the desolation around, seeking among the wreckage, if perchance he could salvage some of his precious property.

In the summer of 1896, Brother Isidore succeeded Brother Stanislaus as President of the College. He had been teacher at the Bay for a number of years, and was noted for the depth and solidity of his learning. He had been Vice-President, having charge of the discipline and was rated as one of the best disciplinarians in the Province. He continued the efficient methods that Brother Stanislaus had introduced. He hated frills and fads, and sought to lay the foundation of the College education on a broad and solid basis. Efficiency meant for him thoroughness. He had a splendid corps of teachers, and by many teachers' meetings where methods were discussed, he did away with any fad that might have been borrowed from outsiders.

On October 9, 1896, the Brothers acquired, as we saw above, what was known as Mrs. Allen's property, 108 ft. fronting the bay. With this acquisition the College now had the whole front between Union St. and Bookter Avenue. The property had been used as a hotel on the style of the present day tourists' cabins. There were a number of buildings on the place. After the Brothers acquired the property several of the houses were demolished but a number were found of great use. One was used as the small boys' study hall, one as an infirmary, and several as private rooms.

It was again found necessary to increase the accommodations of the College. There was need of an auditorium and larger and more airy dormitories. In 1890 the services of an architect, Mr. Freret, was employed to make the plans and a large wing, 145' x 50', was built on the north and more to the front of the other buildings. On the first floor was a magnificent auditorium, 100' by 50', which was also used as a gymnasium, and a stage, 20' x 50', with six sets of gorgeous scenery. There were typewriting room and bathrooms in the rear. On the second floor was a very spacious dormitory with numerous windows and two classrooms. This building greatly enhanced the beauty, facility and renown of the College as a well equipped institution for boarding pupils. The Clannon cottage that had been in front was moved to the rear of the playground and used as private rooms for the old Brothers.

A number of people of the Bay, seeing the progress of the College and not considering that the mere presence of the institution was a great advertisement for the city, and a means of bringing money into the town as well as visitors and residents, were jealous of its prosperity and thought the town should get a further benefit by taxing it. They were egged on by a certain few who were anticlericals, and were determined to do as much harm as they could to religion by injuring the college work. Accordingly, Mayor Pierre brought action to tax the College, and it was prosecuted with great virulence by Judge Deblieux, the lawyer for the city. Judge Neville, sitting in chancery, gave judgment in favor of the College, an educational institution not subject to taxation. It would have gone hard with the College had it lost the suit, for it would have had to pay not only the present tax, but also all back taxes. These enemies of the College did not appreciate the charitable work done by the Brothers in maintaining a free school at their own expense, for the poor children of the Bay. The more decent people were happy over the decision and these have always recognized the great value of the College to their town.

The session of 1897-'98 began on September 8th with large numbers and every indication of a most prosperous year. Scarcely had everything been organized and the classes running smoothly when yellow fever was declared along the coast. As it was spreading rapidly from town to town, it was thought prudent to send the boys home, which was done on September 10th. A state of siege against the fever was established by the authorities of the Bay, and fifteen Brothers gave their names as volunteer guards. But the insidious disease could not be kept out. Soon yellow fever was declared at the Bay. Now succeeded a very trying time for the Brothers. Many became sick, many became nurses and then succumbed to the disease. As soon as they became well again, they immediately resumed nursing. It was indeed a harrowing experience. Before it was over nearly every Brother and priest had been attacked while Father Dennis, Brother Emilian, and a servant died. As soon as Brother Osmond heard of the Brothers' predicament, he immediately went to the Bay to help nurse the sick. Under his management things took a turn for the better, and by November 20, all danger was passed.

On November 20, a circular was sent to the patrons acquainting them of the school's reopening on December 9th. School opened with about fifty boys, and soon the number was augmented by a few more. By the New Year, 1898, the College had regained its quota, 123.

The College was to close that session at the end of June, but the panicky news was received that yellow fever was declared in Mississippi and that on June 12 New Orleans, without warning, had quarantined against the State. Most of the pupils were from Louisiana, and the Brothers faced the horrendous situation of having a large number of boys on their hands, probably all summer, and the possibility of yellow fever breaking out among them. Immediately, despite the quarantine, two attempts were made to get the boys to New Orleans secretly by steamer, but they were turned back by the New Orleans Board of Health. Finally, in desperation, it was decided to take the boys north to Nashville, Tenn., on June 22nd. From there they were distributed to their homes without further trouble.

The Brothers did not assemble at the Bay that year for their retreat, but made a short private retreat of three days in their different homes. Happily this year, none of the Brothers at the Bay or in any other section of the South took sick of the fever.

The surgeons of the U. S. Army in Cuba were studying the causes of yellow fever. They found its cause and means to combat it. Yellow Jack's fangs were being extracted, his antecedents were known and the fear of him was greatly abated. The insensate, indiscriminate quarantining became obsolete and another of the school's worries was gone forever.

But another great disaster occurred in 1903: the burning of the College. The school was getting ready to close for the summer vacation; examinations were nearly over; great preparations were being made for the class play which was to close the session, June 24th. It was Sunday, June 21st. The boys had assisted at a play given by the girls at the Convent. They had gone to the clothes-room in the attic to don their Sunday best and make themselves as attractive to their female friends as they could. All had been well and hearts were glad at the thought of seeing home soon. Nine o'clock, the retiring hour, came, all lay down to peaceful, happy dreams. Suddenly at 9:30, a cry of "fire" was heard from the street. The Brothers got up and discovered that fire was issuing from beneath the eaves of the clothes room, just over the small boys' dormitory. The alarm was quickly given and the boys were ordered to get out of the building expeditiously. This was easily done as there were numerous exits and galleries. The poor fire department of the Bay consisted of a hand pump which of course was inadequate, although willing hands tried to operate it from the Bay, as the wells were too close to the College. The fire spread as through a tinder box. Soon all front buildings were aflame and efforts were turned to saving anything of value that could be saved. The Blessed Sacrament was in the Chapel near the dormitory. Frantic efforts were made to find a priest and the key of the tabernacle. Just as the flames began to lick the walls back of the altar, one was ready to smash open the tabernacle door and save the Sacred

Species when, by good fortune, the priest came with the key and removed the Blessed Sacrament.

Volunteers were trying to salvage what they could, but they were unorganized. Worthless prints were being carried out, while no one seemed to think of the valuable teachers' library. At last some one gave the directing cry and all efforts were centered in saving the books which were thrown out of the window, and then piled up under a tree out of harm's way. Brother Isidore, after having saved the records and valuables, was so overcome that he could do little else. Old Brother Athanasius, who had seen the institution grow throughout the years, contemplated, in a daze, the ruin of his most cherished work. He was found in his room in one of the cottages near the fire, sitting on his suitcase in a bewildered condition. Brother Hugh, the last to leave a fight, who had kept to his room searching for his little knicknacks, loathe even to leave the lock on his door if he could break it off, had to be carried out of the dormer window as the fire was already eating away the bottom floor. Through the efforts of some of the Brothers and Mr. Quintini, the college butcher and right handy man, a bucket brigade was formed to save the dining rooms and kitchen, and only after very strenuous efforts was it done, although the heat scorched the clothes of the workers.

Nothing else was saved except the costumes which had been rented for the class play. The college owned valuable examples of Aztec art, specimens of tropical wood, irreplaceable physical instruments, all of which were destroyed and which might have been rescued had it not been for the hysterical fear that some accident might happen to the boys who volunteered to save them.

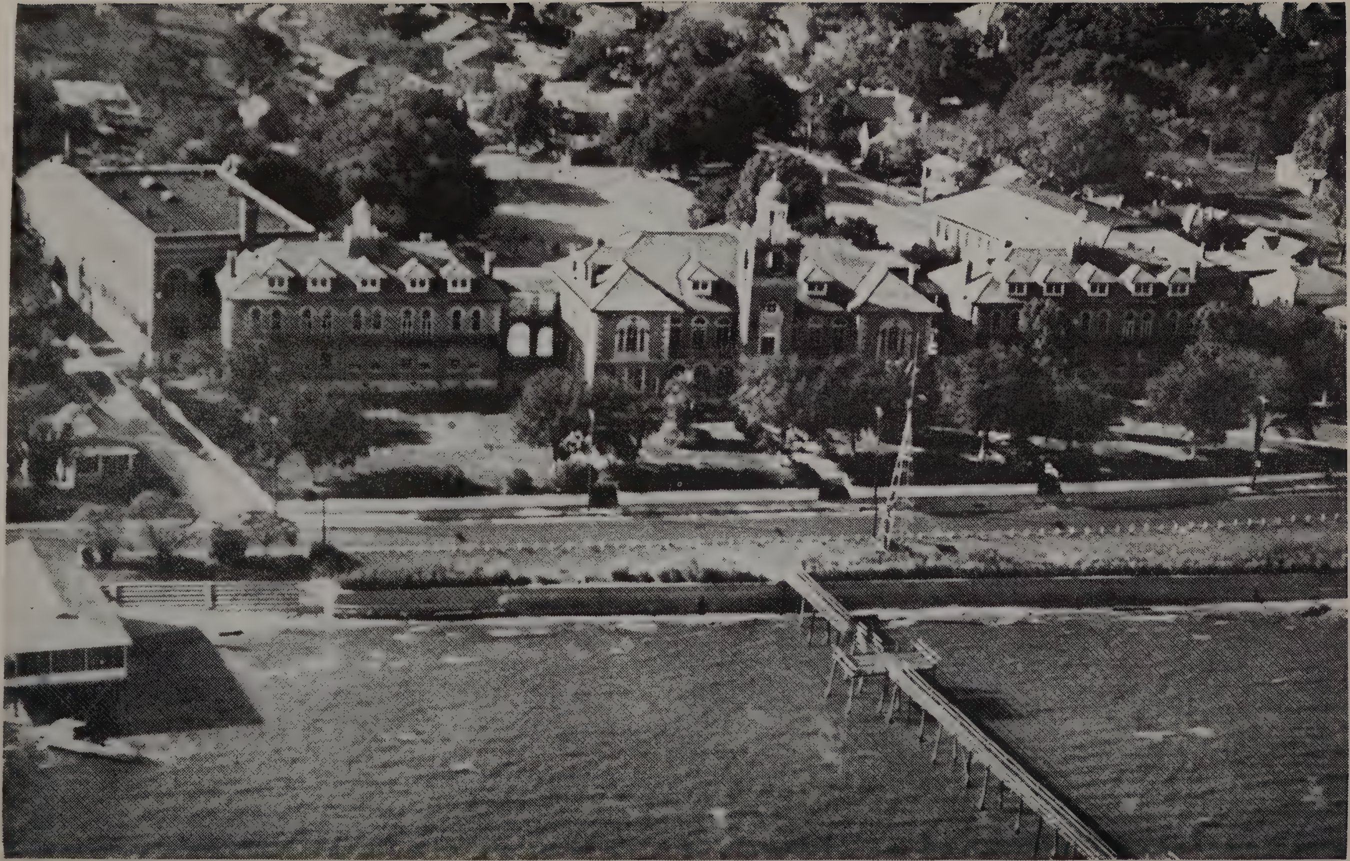
The good people of the Bay showed their great sympathy for the loss of the college. Everyone eagerly proffered help. The hotels threw open their doors to shelter the boys and Brothers for the night. Many families offered their homes so that by midnight all the boys were housed and bedded.

The next morning, after contemplating the grey ruin, the boys had their breakfast as usual, thanking heaven that the grub department had been saved. They had lost all their belongings except a few personal effects which they had with them when they went to bed. Nevertheless, they took their losses with a grin and boarded the train at 10:00 A. M. for home, asking when the new college would be built, and vowing to return even though they had to have classes under the oaks.

There was no thought of frustration or discouragement among the faculty members. The one grim determination was to see that the college should open on time in September. For this purpose a plan was devised for temporary classrooms and quarters. A temporary building, 160' x 20', was knocked together out of scrap lumber on the campus for classroom purposes. New desks, beds and bedding were ordered immediately and several cottages on Front Street to the south of the College were rented. They had the fantastic names of *Lara's Villa, Nellie's Villa, Avondale, Bellevue* and *Irish Villa.*

By ceaseless efforts everything that could be of temporary accommodation for the pupils was got ready, and the session began on October 6th, with flattering numbers. The pupils remained on the campus during the day and towards evening were escorted to their apportioned villas by appointed Brother Moderators. Here they studied, read or went to bed. It was a novel arrangement, but it worked splendidly through the fine cooperation of a united faculty.

In the meantime, steps were taken to build the new college. Mr. Allison Owen, architect, of the firm of Diboll & Owen, made the plans. These were studied by experienced Brothers, and suggestions of changes suitable to climatic and working discipline were made. At last by July 19th, plans and specifications were approved. The building was to be of colonial style, strung along the front so as to have the benefit of the Bay breezes. There were three sections of 100 feet each, separated by an archway of thirty feet. The building was to be only thirty feet deep with a wide gallery running the whole length in the rear. The window openings



New St. Stanislaus College, Bay St. Louis, Miss.

were many and wide; the classrooms were small so as to forestall any inclination to crowd a large number of pupils in any class. The dormitories were spacious and breezy, and everything that could make for coolness as well as comfort was worked out.

Bids for the construction were asked and received. When they were opened it was found that they far exceeded expectations. The College was fortunate in having a very helpful contractor in the person of Mr. Charles Sanger. He had been a regular habitué of the College for about twenty years. He had taken an interest in, and built several of the additions to the old college since 1880. After examining the bids he advised the Brothers to reject them all and let him build the College, saying he could do it for $50,000. He was given charge and immediately called in some of the best sub-contractors to help. So expeditiously was the work done, that by Christmas the brick work and roof were completed, and by Easter the building was finished and the boys moved in. At the close of the session in June, Bishop Heslin of Natchez blessed the building with all pomp and ceremony. The cost of the building was $52,000, and the equipment, $25,000.

In 1903, Brother Isidore relinquished his control of the College to take up his new duties as Provincial, to which he had been appointed during the last session. Brother Felix, who had done such fine work at Baton Rouge, received the burden of building the new College. He devoted all his energies to it, and brought it to a successful termination. It proved too much for his health. He began to ail and as his heart bothered him he had to relinquish his office in May, 1905.

Brother Stanislaus was again appointed to the presidency. Once more he used unflagging zeal and ingenuity towards the progress of the institution, and though advanced in age, his youthful ardor remained, and he continued to give the best of his energies until the summer of 1913 when he had to retire owing to threatened blindness.

In the summer of 1905, yellow fever was declared in New Orleans. Though the country knew now that its spread was through a species of mosquito, the South could not so soon shake off its fear. It remembered the sad ravages that had occurred in its history, and it was loathe to give up its idea that the fever was contagious. Again quarantine was clamped on New Orleans. The Brothers were assembled at the Bay for their retreat, but no sooner was the news received, than the retreat was interrupted after three days, and they all sought their homes by devious routes. All got home without any trouble except those of Natchez. They had to remain in quarantine in a camp in the country nearby for fifteen days. Natchez put more faith in its shotgun quarantine than in the dictum of doctors and scientists, and would not give up its cherished traditions for all the discoveries of science.

The college work was not interrupted. Physicians' assurances began to destroy prejudices, and from 1905 no more scares were aroused and the dread of the fever was relegated to the history of a backward age.

When the new college was built, there were not enough funds to build a gymnasium, but it was soon felt that such a building was necessary. In 1905, a brick structure was erected at the south end between the new college and the dining room. It was a one-story wing, a pavillion fourteen feet high with several wide arched openings. This building was used as an auditorium, gymnasium, and a place of shelter in inclement weather.

In 1915, the Bay again experienced a very violent hurricane. For several hours the wind blew a terrific gale from the east, piling the waves right on the shore, wrecking the wharves and bath houses, destroying the beach and damaging the breakwater and the driveway. The college roof was badly shorn of slate, and the damage done to the property mounted to thousands of dollars. Brother Isidore, who was again appointed director, with his accustomed vigor, immediately set about repairing the damage. The wharf and bath house were rebuilt, the breakwater strengthened, the road cut down to a level with the breakwater, and a retaining wall built protecting the front lawn. Brother Isidore himself worked like a common day laborer, giving an example of ceaseless energy to his helpers.

Brother Isidore had always been in robust health, but he had greatly overtaxed his powers of endurance and began to feel the first symptoms of that sickness which was to carry him off. He was relieved in the summer of 1916, and replaced by Brother Berchmans. Brother Berchmans was a very brilliant scholar, and had a very pleasing personality. He had always won the admiration and confidence of his pupils and their parents. These qualities helped him to further the popularity of the school. During his administration the era of intensive athletic activities began. There had been frequent breaches of discipline and bad spirit among the pupils, owing to the lack of coordinated plan to keep the boys busy during their free periods. Now a trained coach was engaged, one who had a magnetic personality, knew boys' problems, gained their confidence and trained their energies along wholesome lines. Soon the college began to be renowned throughout the land for its athletics and its sportsmanship.

After two years, in 1918, Brother Lambert succeeded Brother Berchmans. The school opened its session with the brightest prospects, but very soon the plague of influenza which was then raging throughout the country, struck the South, and the college had to close its doors. Most of the Brothers were stricken, some very severely, but all recovered. Classes were again reopened in December.

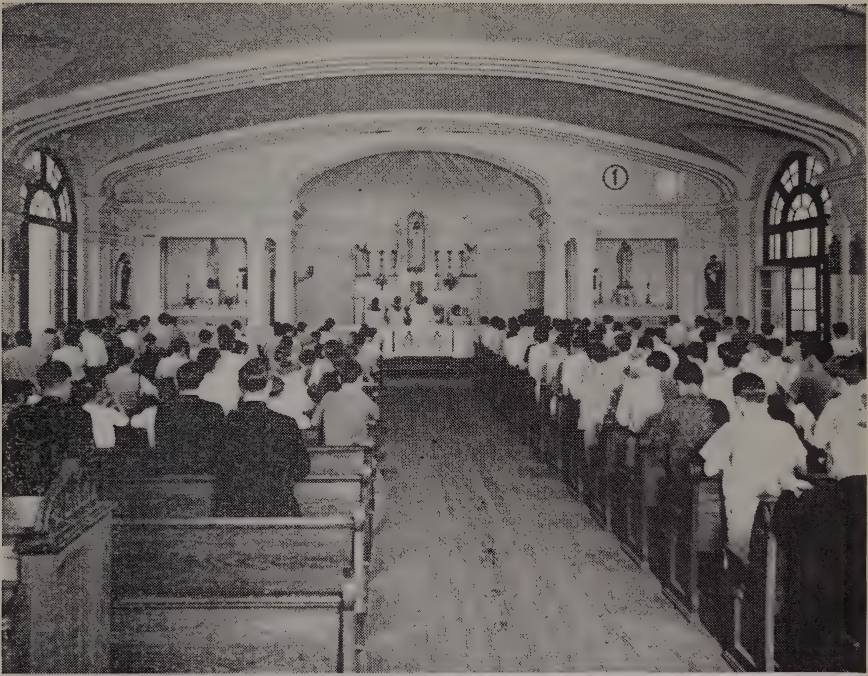
In 1921 the Brothers celebrated the Hundredth Anniversary of their foundation. These celebrations were of a private nature, reserving to Metuchen the honor of a great public celebration on the occasion of the Dedication of the new Chapel. The college signalized the event by erecting a heroic sized bronze Statue of the Sacred Heart on the front lawn facing the Bay. Most Reverend Bishop Gunn blessed the Statue at the close of the annual retreat in the presence of the Superior General, three assistants and the assembled Brothers. The Bishop in his most felicitous manner, congratulated the Brothers and wished them many years of prosperity. Incidentally, it may be mentioned that there is a tradition among the good folk of the Bay that since His Statue was erected, the Sacred Heart has guarded their coast from storms.

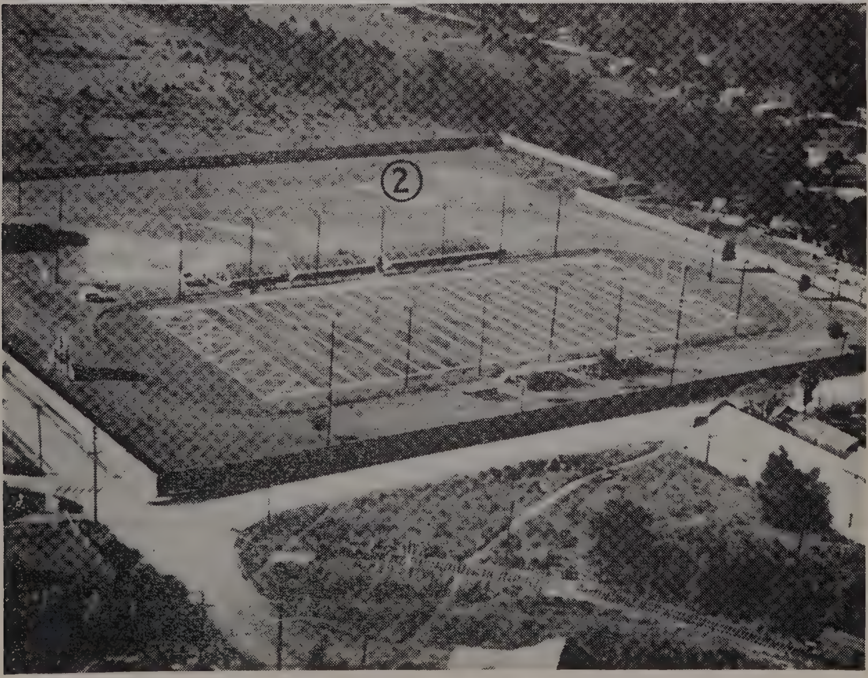
After the great war was over, the college found itself swamped with boarders. It was impossible to refuse the insistent demands for room at the college. The classes were overcrowded, and the need for further accommodations was greatly felt. In order to relieve the press of numbers, a wing had to be built on the north end, in 1923.

This wing was 150' by 60', and contained a large gymnasium-auditorium with stage setting and dressing rooms on the top floor. On the bottom floor were classrooms, typewriting rooms, club rooms, toilets, showers and athletic rooms. The old gym was now used for the accommodation of the smaller boys.

Brother Lambert was succeeded by Brother Macarius who, after two years, was replaced by Brother Peter. Brother Peter had spent his best years as teacher at the college. He loved its work and was thoroughly acquainted with the problems of the pupils. He was a sympathetic adviser and director of their activities. It was also a period of very healthful spiritual activity. Brother Peter organized a frequent communion league which was very popular with the pupils and was the source of consoling good.

In 1929, another wing of the college was completed. This was the south wing which replaced the gymnasium built in 1908. In this wing was a large study hall and science rooms on the bottom floor, and a chapel and Brothers' quarters on the second, with wide galleries on the north side. The chapel and Brothers' rooms were the principal features of this wing.





1) St. Stanislaus Chapel, 2) Stadium

When the new college had been built in 1903, a portion of the large boys' dormitory was cut off as a temporary chapel. It had been the intention that in a more favored future, a chapel which would be the pride and ornament of the college would be built. This was accomplished in the new wing. The chapel is spacious, lighted by wide, high windows on the bay and south sides, while on the north, wide, double doors open on the gallery. These openings give access to any errant breeze that may blow. It has a high vaulted ceiling and an attractive sanctuary; in fact, it is the ideal of a southern chapel where one can pray in peace and comfort.

The private quarters are a boon to the Brothers. Hitherto the Brothers took for themselves any portion of the building that could not be adapted to the convenience of the boarders. Often they were content with makeshift apartments without conveniences of any kind. At last they had each a private room with all modern accessories.

Brother William succeed Brother Peter in 1932. During his administration he bent his energies to a more effective program of studies. Through his efforts he had the college accredited by the Southern Association of Colleges and Secondary Schools. Although his term was during the great depression, the college, though somewhat thinned in numbers, still maintained the confidence of the patrons. After Brother William's term was completed in 1938, Brother Peter again took charge. Brother William established the first Summer Camp during his term.

During Brother Peter's second term, the College entered on an era of great prosperity. Its fame became known from North to South, and far into the West. The Summer Camp became so popular that the management was obliged to refuse many applicants. The program of the camp was most efficiently carried out by a number of Brothers who came from different schools to help. Accommodations were lacking, and to help solve the situation a house known as the

"Sea Gull" directly south of the College on the water side of Front Street was bought in 1943. This gave accommodation for about fifty beds. Another lot on Union Street adjoining the College property was also bought.

War time rationing would have been an annoyance, but for the foresight of Brother Peter. With the advice of the State Agricultural authorities, he built a sanitary stable for the herd of purebred milch cows. A scientific chicken coop was also built, and what with the hogs, the College was never without milk, eggs or meat.

The College continued its ever-increasing prosperity under Brother Casimir, who succeeded Brother Peter in 1944. Brother Peter was again appointed Principal in 1946.

ST. STANISLAUS DAY SCHOOL

In 1870 the Brothers opened a free school for the poorer boys of the Bay. Of their own charity, the Brothers taught this school. A one-story frame building was built on the Brothers' property, with a large playground, giving accommodation for about sixty pupils. Thus the parish had a school for boys without any expense to itself.

At first there was only one teacher and about sixty pupils. The school continued until 1878 when Brother Athanasius found it impossible to continue the school owing to a lack of teachers. Father Leduc, the pastor, regretted the move very much and felt very hurt especially as he thought the Brothers had contracted with Father Buteux to keep up the school as long as they were at the Bay. Brother Athanasius, in a letter to Father Meerchaert, who was replacing Father Leduc during his absence in France, showed that there was no obligation on the Brothers' part to maintain a free school at the Bay.

In the summer of 1880, the school was reopened. There was still only one teacher until 1883. In 1882 Brother Stephen took charge and remained at the school until 1896. In 1883 he received an assistant in the person of Brother

Octavius. This Brother remained a year in the South, and then went to Canada. Here he became a very useful and influential member of that growing colony, was director of some of the largest houses there, and became Provincial of the Arthabaska Province in 1912.

It was Brother Stephen who gave the tradition and tone to the school. He was a teacher of the old school with methods that had less of moral suasion than physical force. He taught his pupils the three R's deeply and solidly. His pupils were well grounded in the essentials, and many a man prominent in the business or the political activities of the Bay is proud to have been a pupil of Brother Stephen, and many attribute their success to his influence.

1) D'Evereux Hall, Natchez, Miss., 2) Cathedral School

CHAPTER VI

NATCHEZ

1. *Cathedral School*

In 1841 Rev. John M. J. Chance, S. S., was consecrated First Bishop of Natchez. The new Bishop entered his new episcopal city unheralded and alone. He found only one priest and that one ready to leave. But as with all the early founders of dioceses in the United States, with undaunted faith, he began to organize his episcopal parish, and on slender hopes, but with great courage sought to build his cathedral and to find priests for his diocese.

His efforts proved successful, and at his death he left to his successor Bishop James Oliver Van de Velde, S. J., prosperous churches and missions. It was Bishop Van de Velde who first thought of calling the Brothers to Natchez. But before anything could be done in the matter Bishop Van de Velde died of an accident aggravated by an attack of yellow fever.

Bishop Elder was appointed to succeed him in 1857. He was young and active, and buoyant in spirit. He soon made friends with his people and the Natchez Catholics thanked God for having given them such a lovable pastor. He began studying the needs of his vast diocese, and with energy set about finishing his cathedral. But war came and Bishop Elder endeared himself more and more to his people by the profound charity and great sympathy of his great heart. He suffered with his people and through the officiousness of a federal military authority he was arrested and went to prison for his people. He was, however, exonerated by the higher authorities and was restored to the affections of his people who received him with great manifestations of joy and triumph.

When war was over, Bishop Elder continued negotiations with the Brothers to open a school and orphan asylum in Natchez. There had already been established a school in the basement of the cathedral taught by seculars, but it was difficult to find and keep competent teachers. Determining to build a school that would be in accordance with the dignity of his cathedral city, Bishop Elder, on July 5, 1862, purchased from J. B. Quegles and wife for $5000 a lot on the southwest corner of Main and Union Streets, opposite the Cathedral, having a frontage of 100 feet on Main Street, and running back to Sycamore Alley.

On July 21, 1865, Bishop Elder made an agreement with Brother Athanasius, Provincial, whereby the latter was to send three Brothers to take charge of the Cathedral School. Their annual salary was to be $300 each, and the Bishop was to pay the Brothers' traveling expenses. The Brothers were to teach a primary school and the ordinary commercial branches together with higher mathematics.

On Sunday, July 30, 1865, Bishop Elder made the following announcement:

> Today immediately after High Mass a meeting will be held in the Bishop's house to provide means for establishing in a permanent manner a Catholic School for boys. All the gentlemen who take interest in the cause are invited to attend.

At this meeting a sum of $4,000 was subscribed to build a new school, and a committee appointed to solicit further funds.

On November 1, 1865, the first Brothers were sent to Natchez. They were Brothers Florimond, Director, Vincent and Joseph. They taught in the basement of the Cathedral, and lived in the building near the Bishop's house. This building was erected by Mrs. Charlotte Moore in 1855. She was to occupy it until his death when it should revert to the Bishop. The Brothers enrolled in their first year of teaching 130 boys. In this enrollment were a number of orphans. Orphans continued to attend the Cathedral school until 1875.

The next session, 1866, the whole faculty was changed and replaced by Brothers Stanislaus as director, Isaiah and Benedict.

On Sunday, June 17, 1866, Bishop Elder announced: "The School House is begun. It will require exertion to carry it on. Do not let the monthly collections for current expenses diminish."

And on July 1, 1866:

> This afternoon instead of Vespers, we will have the laying of the Cornerstone of the new School Building. At 5 P. M. we assemble in Church for the Discourse. Then we go to the grounds in procession,—the Cross, the girls' Asylum and the girls' School, the boys' Asylum and the boys' School. One side of the grounds has been barricaded because the bank, next to Union Street, is not safe to stand on. The collection will be taken up for the Orphans.
>
> The Discourse will be explanatory of our views on education. We recommend you to facilitate the coming of your non-Catholic friends and accommodate them with seats. Some gentlemen will be at the door to assist. After the laying of the Stone we will return to church for the Benediction of the Blessed Sacrament.

The following is an interesting account given of this ceremony by the Natchez Daily Courier in its edition of July 3, 1866:

> CORNER STONE LAID
>
> The Rt. Rev. William Henry Elder, Bishop of Natchez, and the Very Rev. M. F. Grignon, Vicar General, with all the imposing ceremonies of the Roman Catholic Church, and with a full turn out in procession, to and from the Cathedral, of the male and female Catholic orphans and the several Catholic Societies of the city, displaying banners, emblems, etc., laid the corner stone of the Catholic College, soon to be erected in our city, opposite the Cathedral and facing the Masonic Hall, at the corner of Main and Union streets, in this city, on Sunday evening last. There was a very large concourse of citizens present, and the utmost order prevailed. The ceremonies were peculiarly interesting.
>
> The premises on which the College is to be built is identified with the earliest history of our city, in very many of the associations connected with it. Some fifteen feet below the surface of the street, beyond which depth even the foundation for the walls has been dug, is a strata of rich black earth, the primitive and virgin soil of ancient Natchez. In a line with the upper surface of this strata, is in keeping a brick pavement or sidewalk, then margining the street which in its day had its level. There are also well constructed brick abutments or walls, that seemed once to have bounded and spanned a bayou, gully or sewer, at the corner where the memento stone is laid.

> P. E. Willman designed the plan and is the Architect of this new edifice. A plan of the College building, exhibited to us by the architect, is imposing and ornate, and will be in happy keeping with the Cathedral, and that well known and modest, yet prominent landmark, the Masonic Hall. The building is to be of the Italian style, constructed of brick, two stories high, with a cellar underneath, and the structure surmounted with a belfry and cross. Its dimensions are to be 48 feet 8 inches front on Main Street, by a depth of 90 feet, and the altitude from the ground to the top of the cross, 60 feet. In the second story is to be a hall 45 feet wide by 67 feet long. The exterior and interior cornices and finish will be attractive. The deposit of relics, etc., in the cavity made in the corner stone, we understand, was not made until yesterday.
>
> Evidently, feeling that the plot of ground already purchased, with a frontage of 100 feet on Main Street, was not large enough to allow a recreation ground for the boys, Bishop Elder, on September 18, 1866, purchased from John B. Quegles and wife a plot of ground adjoining the lot on which the building was being erected. This new plot gave an additional 39 feet of frontage on Main street. The price recited in the deed is $2200.00.

In the fall of 1867 the Brothers opened school in the new building, although it was not quite finished. When completed, the total cost of the building was found to be $24,259.88.

In December of 1866 the Brothers went to live at D'Evereux Hall Asylum. Brother Stanislaus was director of the school for three years until the summer of 1869. He was at that time a young man full of enthusiasm, giving promise of what he was to become in later life. His methods were live with interest, and he was ingenious in finding ways of getting the confidence of a critical people who were quick to find flaws, and who often gave but half-hearted allegiance to a school which they considered so socially inferior to the self-styled aristocratic institutions of learning in the city. When he left Natchez, his school numbered 180 pupils.

It was very unfortunate for the peace of the Cathedral Brothers and for the smooth running of this school that they did not have a separate dwelling from the Asylum. There was the principal of the school, but the Director of D'Evereux Hall was the guiding force of the Brothers' discipline. Frequently, there were clashes. Sometime the director was out of sympathy with, or took no interest in the work done at the school. Sometimes the Brothers at the school were estranged by certain rulings of the Director. The noon meal of the Brothers was sent down to them from the Asylum, and it frequently happened that it arrived cold and in a very unappetizing mess, either through the carelessness of the cook, or through the heedlessness of the boy who carried it. Accusations and bickerings frequently occurred, and if the principal of the Cathedral School was a man of high spirit, but of little humility, open ruptures occurred that sometimes involved the Bishop.

The school began to decline, and Bishop Elder on several occasions wrote to Brother Provincial asking him to send a man like Brother Stanislaus who could wake up the institution from its somnolency; but the Brother Provincial reminded the Bishop that it would require for the Cathedral Brothers a separate menage, which the Bishop's finances were not able to bear.

Bishop Elder was always a helpful and admiring friend of the Brothers; he always held them in the highest esteem, and praised them for their great devotedness. On several occasions he preached the retreat to them at Bay St. Louis. But he was greatly worried over the lack of interest of his people in the school, and wished that the Brothers could give a higher tone to the school, in order to attract Protestants, as he stated in a letter. The school had to wait some ten years before this was done. The people generally were either too poor or too unwilling to pay tuition. In looking over the account book and in taking the one session 1876-'77 as an example, the fifty-five patrons then in the school paid for the whole session $386.75. This was typical; and the poor Bishop had to pay the deficit for the Brothers' salary. The school dwindled in numbers until it hit its lowest mark in the session of 1880-'81 with the grand total of thirty-nine pupils. Proud parents took their boys from school giving some ulterior excuse rather than their inability or unwillingness to pay the small tuition exacted from them. Notwithstanding these discouraging results, the school did do very good work.

On account of the recurrence of yellow fever, the school session began in October and closed at the end of July. Many pupils found it too hot to go to school in July, and numbers quit before the end of the session. From 1880 the sessions began in September and closed at the end of June.

Good Bishop Elder was appointed to Cincinnati as Coadjutor Archbishop on January 30, 1880. He had endeared himself to the diocese particularly to the people of Natchez as their protector in time of war, enduring with them the trials of epidemics, and drawing them closer and closer to his great heart by his sympathetic care and all-embracing charity. His transfer, therefore, was a great blow to them, and a profound sorrow.

Bishop Francis Janssens was appointed to succeed Bishop Elder and he reached Natchez May 7, 1881. He was a man of pleasing presence, of affable disposition, and of great resourcefulness. He soon gained the affection of his people and without delay began to study the needs of his diocese. Brother Provincial wrote to him a very gloomy report on the condition and prospects of the Cathedral School, but the Bishop encouraged him, and together with Father T. Meerschaert, his vicar general, and later Bishop of Oklahoma, sought to awaken the people from their indifference, and interest them more in Catholic education. Young and energetic school men were sent to the Cathedral and soon the Cathedral School began to prosper.

In the school register for the session of 1883-'84 we read: "Monday, September 3, was the day set apart for the opening of the Nineteenth session of the Cathedral School, and on that day 72 pupils entered for enrollment." Such an increase over previous years was a matter of congratulation and joy as well for the Rt. Rev. Bishop and Clergy as for the teachers. The total enrollment for the session was 104, and so the upsurge in the number of pupils began and continued.

Bishop Janssens, much to the sorrow of his people, was transferred to New Orleans as its Archbishop, August 7,

1888. He left Natchez September 13. His successor, Right Reverend Thomas Heslin, arrived on June 13, 1889. Bishop Heslin was a man of very different temperament from his two predecessors. The people of Natchez found him cold and stern, but with his friends he could unbend and was jolly and witty. He was forthright in denouncing abuses, and eloquent in his sermons. He led a very strict and religious life, getting up at 4:30, making an hour's meditation, and preparing for Mass at 6 A. M. He loved the liturgy of the Church, and celebrated all noted festivals with all the pomp of the Pontificale. He was punctual to the minute and woe be to any one lay or cleric who was late. He had the Brothers in charge of the altar boys, train them to the perfect performance of the liturgy and he loved to see his sanctuary crowded with altar boys. He loved his schools and soon showed his appreciation for the Cathedral Brothers.

Seeing the school growing and recognizing the great inconvenience of the Cathedral Brothers' living at the Asylum, he bought in 1892 the building adjoining the yard fronting on Main and Locust Alley for their residence. On the first floor was a restaurant, and the second floor was reserved for the Brothers. There were three rooms; one used as a sleeping room, one the director's room, and the third, the community room. Part of the passage was used as a reception room, another part as a dining room. At the back was built a small extension for kitchen and pantry. This was rather small space for the four Brothers who were now teaching, but it was much better than their former situation. Now they were independent from the Asylum. They had now their own menage and could work in unison and sympathy.

The work grew as the people of Natchez began to appreciate the great good done. The Director of that time was a man of flash and impulse. He heralded forth the doings of the school in grandiose style. His annual exhibitions partook of the nature of Barnum's Circus. He must attract the parents and so every boy must have his period on the stage. From the little toddler to the graduate, all were presented;

songs and speeches and tableaux, and farces and dramas from 8 P. M. far into the night. And the people loved it, for they crowded the hall until it was necessary to hold the exercises in the Opera House across the way. And the premiums! Whole libraries of books, all splashed with gold and color! Frequently a child could not carry them all and the fond parent with pardonable pride in her heart came to help and to exhibit them to her neighbors. The medals, gold—enough to satisfy a forty-niner!

On October 24, 1894, Bishop Heslin celebrated the twenty-fifth anniversary of his elevation to the priesthood. The pupils of the Cathedral School united with the whole congregation in celebrating it in a most solemn manner. An illuminated address from the Brothers of the diocese was read, and they also presented the Bishop with a set of gold vestments. The crowning event of the celebration was the raising to the priesthood of Rev. John M. Prendergast, a former pupil of the school. The Cathedral School felt proud of its first priest and hoped that there would follow a stream of young men who would devote themselves to God's altar. Bishop Janssens had conceived an idea to establish a preparatory seminary in his diocese. In 1885, he gathered about twelve young men under the tuition of Rev. C. A. Oliver, D. D., at Jackson, but the enterprise did not succeed. Only one of the young men, John M. Prendergast, persevered. He was sent by the Bishop to different colleges to complete his education.

The school increased under Brother Charles, who went to Natchez in 1900. The number of teachers also increased to six Brothers. As this enlarged faculty taxed the Brothers' residence beyond its capacity, the Bishop resolved to provide a new residence. In 1903 he erected a building behind the school along Sycamore Alley, and fronting Union Street. This gave ample accommodation to all the Brothers.

Brother Charles remained as principal of the Cathedral School for twelve years, and shaped its destiny along the solid lines he had done in Vicksburg. The school was now solidly planted in the esteem and affection of the people, and there were no more worries as to its success for a long time to come. A goodly sprinkling of Jews and Protestants patronized the school showing that the Brothers' work was appreciated by all classes of society.

A number of directors succeeded and kept the school on a high level. The roll increased to about 170 pupils, and that was its highest peak for there were few children in Natchez. It remained to Brother Louis Joseph to bring the institution to high prominence in the educational world. He was an indefatigable and painstaking teacher. He was a discriminating student of educational trends, and adapted to his school those which he found most suitable to the school's progress. Under him, the school became a State-approved High School, and it received great encomiums from State officers for its thoroughness and its up-to-dateness.

Under this system, the school became too small for all the departments, so the Brothers' residence was turned into classes for the elementary department, and Bishop John Edward Gunn, of pleasant memory, who succeeded Bishop Heslin in 1911, bought a spacious building and grounds at the corner of Union and State Streets for the Brothers' residence, in 1922.

With all the successful work of the Brothers, the people had never learned to support the school financially. Often the amount of tuition collected by the Brothers was so meager that they were forced to call upon the Rector to supplement their salary. This was very burdensome to the Bishop, who was then Rt. Rev. Richard O. Gerow, and became more so in times of depression. He was forced to let the Brothers go and amalgamate the boys' and girls' schools under one management of the Sisters of Charity. The Cathedral School became the grammar school for the boys and girls, and St. Joseph's School, the high school for both boys and girls.

Most Reverend Richard O. Gerow, S. T. D.
Bishop of Natchez

CHAPTER VII

NATCHEZ

2. *D'Evereux Hall Asylum*

N. B. Most of the data on the foundations of the Cathedral School and D'Evereux Hall is taken from the "Cradle Days of St. Mary's" through the gracious permission of the author, Most Rev. Bishop R. O. Gerow.

In the agreement by which the Brothers took over the Cathedral School, they also consented to assume charge of the Asylum. Bishop Chance had brought in the Sisters of Charity in 1847 to take charge of the girls' asylum. He and his successor, Rt. Rev. J. E. Van de Veld, S. J.. recognized the need of an asylum for needy boys, but the lack of funds prevented them from establishing one. But Providence enabled Bishop Elder to start the work when a wealthy Catholic, William St. John Elliot, dying on June 6, 1855, left his estate to found a Catholic Male Orphan Home.

This gentleman's mother had belonged to the D'Evereux family. Her brother was General D'Evereux, a soldier of fortune. *

Mr. St. John Elliot built a very beautiful residence on his spacious acres, about a mile from the center of town, near the end of St. Catherine Street, and called it D'Evereux Hall after his uncle. The residence still stands, a classical gem, and one of the show places in the vicinity of Natchez.

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* "George Devereux had a very colorful life. He was born in Ireland. As a young man, he fought in South America for the liberation of Bolivia, Peru, etc., from the Spanish rule. He had money, but as he grew older, he lost all, and his nephew, St. John Elliot, took care of him. He was given medals and land in South America for his assistance in helping to free the people from Spanish domination. He never went back to claim his lands. Most of his life was spent in Europe. However, he did visit here and stayed awhile at D'Evereux. I was always under the impression that he died and was buried in Paris."

(From a letter of Miss Nan. Bennett, daughter of Mrs. Bayard Shields, adopted daughter of Mrs. St. John Elliot.)

This is the estate he wished to become the boys' orphan home as we see by his will:

ELLIOT'S WILL

> . . . I also give and bequeath to my good wife D'Evereux Hall with servants and furniture, plate, carriages and horses, indeed all things just as I leave it until her demise when I wish and desire the realty to descend to my nephew as she leaves it, with this proviso that the said Parker recovers his health and takes on my name alone and by legislative sanction, so as to represent me as my son. Should he however prefer to wear the name he has, why then I give and bequeath D'Evereux Hall to a male Catholic Orphan Asylum to be incorporated by our Legislature under the style of "D'EVEREUX HALL ORPHAN ASYLUM."

In accordance with the terms of the will, which provided the conditional reversion of D'Evereux Hall "to a male Catholic Orphan Asylum to be incorporated by our Legislature," letters were granted by the State of Mississippi on January 25, 1858, establishing the corporation under the name of "D'Exereux Hall Orphan Asylum, whose personnel consisted of William Henry Elder, Benjamin Roach, John B. Quegles, P. H. McGraw, Richard Edward, Peter Grant, and Thomas C. Reddy.

Mrs. Elliott, widow of the testator, evidently moved by sentiments of affection for the old home, proposed to the Bishop and the trustees that she should purchase the reversionary rights, offering $25,000 as the price that she would be willing to give, and stating that she felt that this would be even to the greater advantage for the purpose intended by her husband, since it would enable the work of the founding of the orphanage to start immediately. Her letter was as follows:

> To Right Rev. Bishop Elder and others as a committee appointed by the trustees of the Roman Catholic Church of Natchez, I submit the following proposition:
>
> I will give you twenty-five thousand dollars ($25,000)

> for your reversionary interest in the estate known as D'Evereux—formerly the residence of the late Will St. John Elliot—payments to be made as follows—On the first day of next November four thousand dollars—on the tenth day of January eighteen hundred and sixty, four thousand dollars—on the tenth of January eighteen hundred and sixty-one, nine thousand eight hundred and sixty dollars ($9860)—on the tenth of January eighteen hundred and sixty-two, nine thousand one hundred and eighty dollars ($9180)—In submitting this proposition for your consideration, I deem it pertinent to remark that I feel assured I am not subverting the purpose of my late husband—and that his special object was to benefit the destitute orphans and entertained other plans than the one specified in his will,—therefore I feel that such an arrangement as I have proposd will be perfecting his object equally advantageous if not more so, the recipients being at once placed in possession of some of the means.
>
> Very respectfully,
> (Signed) Anna F. Elliot
>
> June 8, 1859.

(Mrs. Elliot later raised her offer to $27,500. From all accounts she was an Episcopalian.)

Her proposition was studied very carefully by the Bishop and the trustees. Legal advice was obtained from Mr. T. J. Wharton, the attorney general of Mississippi, as to the possibility of the sale to Mrs. Elliot of the reversionary right, and, after a long and careful study, it was decided to accept Mrs. Elliot's proposal. The records show that the following were some of the reasons that prompted this decision:

1. Mr. Elliot, during his lifetime, had often spoken to his wife of the project of purchasing another property for the asylum, which shows that it was not his absolute will that the asylum should be located at his old home.

2. The property would probably deteriorate.

3. The advantage of applying the bequest at once.

4. The advantage of selecting a better location and erecting a more suitable building.

5. The danger of litigation after the death of Mrs. Elliot.

6. The danger of losing all, should Mrs. Elliot's offer

be refused, because Mr. Parker might comply with the conditions of the will and thus fall heir to the estate.

These reasons convinced Bishop Elder and the trustees that it would be more in accordance with the wish of Mr. Elliot—to make absolutely sure of the founding of the orphanage—to accept Mrs. Elliot's offer than it would be to refuse it, and thereby run the risk of frustrating his wishes for the establishment of an orphanage. Accordingly, they accepted her offer of $27,500.

GROUND PURCHASED

This arrangement permitted the Bishop and the trustees to proceed immediately with the founding of the asylum. Accordingly, by deed dated June 23, 1860, D'Evereux Hall Orphan Asylum acquired from John B. Quegles and Wife, for $6500, a plot of ground consisting of 35.19 acres fronting on Aldrich street, beginning at Pine Street. This plot contained a small frame dwelling and a barn and stable.

After the purchase of this property, there was some little delay in getting affairs organized for the inauguration of the work of the institution, but, on May 19, 1860, Bishop Elder wrote to Mrs. Elliot as follows:

> Natchez, May 19, 1860
>
> Mrs. Wm. St. John Elliot
>
> Respected Madam:
>
> We purpose holding a little celebration on Tuesday next, May 22d, to inaugurate the Asylum of D'Evereux Hall, for which we are indebted to the charity of Mr. Elliot, and to your own liberal cooperation with his views.
>
> We shall be happy if you will honor the occasion with your presence. And we beg you to be good enough to invite in our name Dr. Wood and Mrs. Wood, and others of your family or friends.
>
> We have concluded not to make an actual opening, not to put the boys there just now but to provide for them elsewhere for a few months, until our arrangements can be matured—On Tuesday we will take actual solemn possession of the house and land,—and try to spend a pleasant May day. The procession will leave the Cathedral at 10

A. M., and proceed directly to the place—Mr. Turner's place, on Pine St. behind the City Hospital.

We hope we will have the pleasure of your company, either during the whole day, or for as long as you find it convenient to be present.

I have the honor to remain,

Respected Madam,
Your very humble servant in Christ,
(Signed) William Henry Elder
Bishop of Natchez
President of Trustees of D'Evereux Hall

In the Cathedral Announcement Book, under date of May 13, 1860 we read the following:

> We expect to open the Boys' Asylum of D'Evereux Hall next week. Though the arrangements are very humble as yet, still the occasion is one of great happiness, and falling in the month of May, we wish to celebrate it in an appropriate manner. The children of the schools of course will take part in it, and we wish the Societies to unite in making the arrangements for it. For that purpose all three of the Societies are requested to meet today . . . We have already asked for contributions for this Asylum. You must understand that the money belonging to it comes only by distant payments. The present funds are not sufficient to supply it for three months; and if expended in furniture, there will be nothing for support. Moreover, all the funds even when paid in were not designed by the founder to support the place. They are the proceeds of what he left for house and grounds, and will be needed for putting up a house.
>
> We thank Mrs. Kelly and Mrs. Miller for presenting each a bedstead,—and Mrs. O'Neil for stuff for bedding and clothing.

And in the same Announcement Book, under the date of May 20, we read:

> D'Evereux Hall will not be ready to receive the children immediately; we will provide for them elsewhere till our arrangements can be matured. Consequently, we shall not need just now the contributions we asked for. We thank Mr. John Boyle and Mrs. Moore for bed and bedding each. But next Tuesday we will take solemn possession and bless it. We will make the occasion a May Feast chiefly for the children of the school: for whom some refreshments will be provided. The Societies have undertaken to make the arrangements. All the congregation are invited to attend on the occasion. Of course it could not be expected that there will be refreshments for a large crowd. These are chiefly for the children—but it is an occasion in which

all are interested and we will be happy to see a large attendance.

There will be a High Mass at 7 A. M.

Then in the Announcement Book, an order—or, as it is called, "distribution of time"—is given:

7 o'clock—Mass
10 A. M. Assembling for the procession from the Cathedral
11 A. M. Procession. On arrival at the grounds, speeches and blessing at the house
1 o'clock—Refreshments
2:30 Plays on the grounds
5 o'clock—Return of the Procession to the Church and Evening Devotions.

It then gives the order in which the various units marched.

1. Young Men's Society
2. Orphans, conducted by the Sisters
3. School of the small boys
4. School of Mr. Cobbet
5. Young Ladies' Society
6. St. Michael's Society
7. Orphan boys of D'Evereux Hall
8. Patrons and Guests
9. Trustees

It will be noted that, in this order of procession, there are mentioned "Orphan boys of D'Evereux Hall." These were a few children who seemed entitled to the protection intended by the founder and were put to board with kind and prudent families in town at the expense of the Institution.

Bishop Elder, on May 26, 1860, writing to Father Grignon, who was then in Europe, gives a description of the parade. After the High Mass, at 10 o'clock, he tells of the procession that started from the Cathedral with banners and American flags. The Orphans sang the Litany through the streets, and at D'Evereux Hall, Colonel Hillyard, General Wood, and John Lambert made speeches.

The Natchez Weekly Courier, under the date of Wednesday, May 28, 1860, gives a long description of the ceremonies at D'Evereux Hall. These ceremonies were opened with an address by Bishop Elder. This was followed by the singing of the orphans' choir and the blessing of the house and of the grounds, speeches by Mr. John J. Lambert and others. The account concludes: "A chant from the children followed, as also a brief impromptu address from a visiting friend, and the assemblage, clergy, laity and children, gathered around the tables which fairly groaned under the good things of life. There was every delicacy presented . . . The tables and their furnishings were the offerings of ladies connected with the Church Societies."

In 1858, D'Exereux Hall was incorporated under the following Charter:

COPY OF CHARTER and CONSTITUTION AND BY-LAWS

Charter of the D'Evereux Hall Orphan Asylum

BE IT remembered that William Henry Elder, Benjamin Roach, John B. Quegles, P. H. McGraw, Richard Elward, Peter Grant and Thomas C. Reddy, and their successors be and they are hereby made and constituted a body corporate and politic by the name and style of the

D'EVEREUX HALL ORPHAN ASYLUM

and by that name shall have perpetual succession and shall be seized of Real and Personal Estate, and to take such Estate by gift, grant, bequest or devise all such as may heretofore have been given, granted, devised or bequested and alien and dispose of the same at pleasure.

The said Corporation is created for the charitable purpose of a Male Catholic Orphan Asylum.

The persons above named and their successors in their said corporate capacity shall have power to sue and be sued, plead and be impleaded, contract and be contracted with, and to make all such constitution and By-Laws as they may deem necessary or expedient for the good order, government and perpetuation of said Incorporation not inconsistent with the laws of this State and of the United States.

Approved, January 25, 1858
WILLIAM McWILLIE

The above examined and found to be free from constitutional objections.

T. J. WHARTON, Atty. Gen'l.
A. B. DILWORTH, Sec'y of State

CONSTITUTION AND BY-LAWS OF TRUSTEES OF D'EVEREUX HALL ORPHAN ASYLUM—NATCHEZ

Adopted, June 11, 1860

Rt. Rev. W. H. Elder, J. B. Quegles, Committee.

ARTICLE 1. The Officers shall be President, Secretary, and Treasurer, the two latter to be chosen by a majority of the Board, annually, at the first meeting held each year.

ARTICLE 2. The Bishop of Natchez shall be Ex-Officio President of the Board. In his absence or in the vacancy of the See, his place shall be held by the Vicar General or Administrator.

ARTICLE 3. The whole domestic and spiritual control and management of the Asylum shall be in the hands of the Bishop or of the Vicar General or Administrator.

ARTICLE 4. No real estate shall be alienated unless with the consent of six trustees.

ARTICLE 5. No expense shall be made unless with the consent of a majority of the Board. And the President or the one who holds his place, as above, shall have the power to veto any expenditure, unless approved of by all the other members.

ARTICLE 6. Vacancies in the Board shall be filled by the vote of the remaining members, and no one shall be chosen except he has a majority of all the actual members in his favor.

ARTICLE 7. The Secretary shall keep a record of the proceedings of the Board which must be attested and approved by the signature of the President.

ARTICLE 8. The Treasurer shall take charge of the financial concerns of the Board and give a report of the finances in writing every six months, to wit., June 1st, and December 1st.

ARTICLE 9. The Board shall publish an annual report on the first of January, according to provisions of the Will of the late Wm. S. John Elliot, founder of the Asylum.

ARTICLE 10. There shall be regular quarterly meetings in the month of March, June, September and December, and special meetings at such times and place as the President may appoint.

ARTICLE 11. No change shall be made in the above Constitution and By-Laws unless proposed at a previous meeting and with the consent of two thirds of the Board.

ARTICLE 12. All orders for money on the Treasurer must be drawn by the President or Administrator in his absence.

The first Asylum was opened in the small frame building still on the place. It contained four small rooms and a garret. It was to become the tailor shop and clothes room. Later a fire destroyed the roof and garret, but the lower part was saved. It was remodeled, however, without the garret, and is now used as an outhouse for various purposes.

In September 1860, Father Muller (Miller) was appointed to take charge. As the building was very small only a dozen boys could be taken. Father Muller taught the boys, watched over their discipline and in fact, was the full staff of the Asylum during the whole War. Conditions being so unsettled, the Bishop and the Trustees thought it prudent not to build or improve anything till the end of the conflict. The report of Father Muller, January 1, 1865 states:

Number of boys entered during year	5
Number that left during year	4
Number under his care	13
Expenses during year	$2116.56
Receipts from contributions	143.50

> There have been larger receipts from contributions realized since Jan. 1st. They are chiefly from the Christmas collections at Vicksburg, and from the 'Orphans' Fair' at Natchez.
>
> There has been a considerable increase in the number of boys since Jan. 1st. With two that are expected next week, the whole number will be 19. There was no serious sickness during the year. The conduct of the boys and their improvement in school have been very satisfactory. All the money that has been collected on notes due the Asylum has been expended. There are now needed $300 to pay for the expenses to this date. The present small building is not at all adequate for the accommodation of the boys.

The Brothers, as we have seen, had come to Natchez in October 1865, and opened the Cathedral School. By the same agreement the Provincial was to send Brothers to take charge of the Asylum. Accordingly, on December 15, 1865, three Brothers, Louis Joseph, Isaiah, and Benedict were sent to assume charge of the Orphans who then numbered 20. They occupied the small frame building until the Bishop could erect a more commodious structure.

Bishop Elder soon set about the erection of a brick building 77 ft. by 42 ft. The corner stone was laid April 15, 1866, in presence of a large assembly, and was placed under the special protection of St. Joseph. It was on an eminence facing the railroad and running east and west. The exterior was very plain, but it had a wide gallery on the rear affording a cool retreat from the burning sun.

Calling attention to the corner stone laying, Bishop Elder's records of April 3, 1866, state:

> The corner stone of the new building for the D'Evereux Hall Asylum for boys will be blessed and laid tomorrow (Sunday) afternoon. The procession will leave the Cathedral at 5 p. m. and move to the grounds of the Asylum near the junction of Pine and the railroad track. The Societies and Schools that are to take part in the procession are requested to assemble at the Cathedral at 4 p. m.

In December 1866, the new building was occupied although still unfinished. The Brothers of the Cathedral came to live at the Asylum, and Brother Florimond was made director of both institutions.

On April 26, 1867, in a letter inviting Mrs. Anna F. Elliot, the benefactor of D'Evereux Hall, Bishop Elder states:

> Although unfinished and unpolished, yet we believe you will see there enough to make you feel happy at the living monument which you have erected to the memory of your revered husband, and the speaking testimony of your own charity.

Brother Florimond was recalled to Kentucky in the summer of 1866, and Brother Felician replaced him. The number of orphans increased rapidly, and soon counted 40. As the terrain was hilly and scarcely a level spot for a play ground, Brother Felician and the Brothers set to work to grade a portion of the ground immediately behind the building. They planted a margin of live oaks around it, and thus had one of the finest shady playgrounds in Natchez, where the young men of the town used to congregate on a Sunday to try their athletic skill with the orphans.

The land was very rich and abundant crops of vegetables were raised to feed the orphans, and the surplus was sold at the market. Fruit trees—apple, peach, pear, quince and orange trees—were planted and succeeded for a time, but the heat of the climate made them deteriorate and the winter's frosts killed the orange trees.

It was in Natchez that the Brothers first wore the cassock in the United States. Every morning they walked to Mass, the mile that distanced the Asylum from the Cathedral, in their cassock. It was no small wonder to the colored folk who lived in the cabins along Pine St. to see men with dresses on, and they regarded them with wondrous awe.

At the request of the Brothers, Bishop Elder established the custom of the yearly procession of Corpus Christi around the grounds. It was a pleasant and picturesque spot for such a devotion. Three repositories were built; one on an elevation on the farm, one near the frame building, and one on the front portico. From the Asylum chapel the procession wended its way in pious devotion, escorting the Bishop with the Blessed Sacrament, who gave the benediction from the three altars. The sight was majestic and beautiful, and the grounds showed at their best at that particular season. The farm was indeed blessed, for the footsteps that God trod on that blessed day, were the vestiges of his power and favor through the year.

Brother Symphorian succeeded Brother Felician as director in December 1871. He was a very sympathetic man, kind to all and very devoted to the orphans. He was much praised and admired by Bishop Elder who appreciated his helpful administration.

In August 1876, Brother Gontran succeeded to the directorship. He continued in this office till 1889. Brother Gontran was a man of large, robust size, stern in manner and bluff in his ways. He often repelled people by his bluntness, and he seemed cold and indifferent. But beneath his rough exterior he was most affectionate and warm-hearted.

But his downright ways often produced misunderstandings. His straight-forward admonitions and commands ran counter to the pride of those who had lost much of the spirit of their vocation. His unwavering solicitude for the observance of the rule, irked those who would seek to free themselves from such obligations that seemed to their relaxed minds too burdensome. His one great trouble during his administration was with the Cathedral School. The teachers there thought him very unsympathetic, caring more for the farm than for the school.

Still Brother Gontran's administration of the Asylum was most successful. He himself frequently worked on the farm, and if perchance some ladies called, he offended their fastitiousness by appearing in the parlor in his soiled working clothes and muddy boots, not having the time or the inclination to change. The ground was rich and produced abundantly. Seeing that he could not dispose of the surplus vegetables for a fair price at the Natchez market, he attempted a venture in truck farming. This did not succeed so well, for having sent a consignment of produce to a St. Louis factor, the receipts barely covered the freight.

His Brothers at the Asylum who knew him intimately esteemed him and loved him. They admired his staunch devotedness to the orphans. They discounted his rough exterior, for they saw beneath it a genuine friend who could appreciate their difficulties, and who knew how to help them. Though he was of the soil earthy, his every thought and deed were beautified by a single hearted charitableness for God's poor, and he threw off his annoyances with seeming indifference, but with true invincible Christian patience.

In 1878, there was a very severe epidemic of yellow fever, and thousands of deaths resulted. Want and misery were everywhere throughout the South, and the nation was appealed to for funds to relieve the distress. The North responded willingly and generously to the charity call, and thus helped to heal the wounds occasioned by the "late unpleasantness." Bishop Elder received a large amount of money from the northern Catholics which was more than sufficient to relieve individual wants. His orphans increased in numbers because of the stricken families, and D'Evereux Hall found its accommodations greatly taxed, and an addition to the building was necessary. With the consent of the donors of the yellow fever fund, he employed the surplus money to build first a small addition to the main building in 1878, and a wing at right angles to the front building in 1879.

The other directors who followed Brother Gontran were: Brothers Honorius, Gabriel, Germain, Fabian, Ludovic, Justinian, Fernand, Humbert, Florian and Lambert. The cultivation of the farm began to decline partly because the Brothers could not furnish trained farmers, but mostly because of the decline in the price of vegetables. When the farm products of Florida and California began to flood the market, and canned goods became the staple of every table, D'Evereux Hall could not compete with the lower prices. The management began to try other activities according as the market required, and also according to the ideas of the director. At one time a splendid dairy was established; at another, having secured a large acreage of grazing ground some distance from the Asylum, beef cattle were raised; at another, chicken farming was the industry—all with a view of catching the market at its highest and thus helping along the orphan fund. Brother Faustus, the apiarist, had hundreds of hives and sold his honey to the confectioners and had enough honey to spare to supply the table of the orphans.

Bishop Heslin built in 1910 an addition to the wing, which gave ample accommodations for any increase in years to come. This addition provided a play room and shower room in the basement, a large study hall and dressing room on the first floor, a commodious tailor shop and Brothers' community room on the second floor, and additional dormitory space in the garret.

All the Bishops of Natchez took a personal and deep interest in the orphans, but Bishop Gerow identified himself most closely with the daily life of the orphans. Since his advent to the diocese in 1924, every moment he could spare while in Natchez has been devoted to the orphans. It is his great pleasure to visit them and even to join in their games. He knows every orphan by name, and it is a pleasing sight to see them cluster around him, looking upon him not as a Bishop, but as a father and friend.

In 1938, Bishop Gerow sold the lower 17 acres near the bayou to the city for a water works plant for $17,000. This piece of property had become unproductive because of erosion and of the caving in of the soil into the bayou.

With this money added to other funds, which the Bishop already had, he remodeled the interior of the Asylum from garret to basement. The interior had been left as it was built in former years; the walls had been white washed, the floors were rough boarding, the lavatory facilities were primitive, the rooms were large and uncomfortable, the furniture was old and uninviting, the basement with its brick floor was hard to keep clean.

To remedy all this, the Bishop had to spend $30,000. Under the supervision and fine taste of Brother Florian, the director, new hard wood flooring was laid down and varnished, the plumbing was renewed throughout the building, a clean bright lavatory was installed in the boys' dormitory, electric fixtures of the latest model and design replaced the primitive wiring; the Brothers were made comfortable by splendidly equipped private rooms and a bright, airy community room, while the Director's quarters were made into a modern office and a bed room.

The infirmary was furnished with hospital beds and all conveniences of the sick room. The basement was cemented, the boys' and Brothers' dining rooms were freshened up, the toilets and showers were made sanitary with tiled floors and walls. The Chapel too was renovated and made into a simple but beautiful place of prayer while all its appointments were renewed.

In a word, the whole interior was so delightfully remodeled that visitors are struck with surprise and delight at its neatness and convenience. D'Evereux Hall Asylum has now become one of the finest charitable institutions of the State.

For the support of the Asylum, Bishop Elder had established a system whereby a group of ladies went about the State gathering funds from Catholics and non-Catholics. These self-sacrificing women endured all manner of fatigue and hardship in order to swell the treasury of the orphanages, and their efforts produced commensurate results. This system remained in vogue till the time of Bishop Heslin. The parishes were then well organized and funds could be collected through committees in each parish. At present the principal support comes from the parish collections and Community Chest Drives.

In this respect, the people of Natchez have always shown themselves friends and supporters of the orphans. They have been most generous in all the drives; they have shown great interest in whatever could advance the charitable work; the merchants have always been most generous in their donations at Christmas and Thanksgiving, and other festivals. The physicians and dentists, no matter of what religion or belief, have given their services free and their sanitariums are at the disposal of the orphans without pay. The parks and swimming places invite the orphans to use their facilities while the amusement people are happy to have them as their guests.

We cannot let this sketch pass without alluding to some of the humble silent men who did their daily work without thought of praise or advertisement. One is apt to pass over these men when one's eyes are on those at the helm. Too prone to attribute the success to the unaided ability of the Director, one forgets that, were it not for the unselfish daily sacrifices to duty of some elect men who asked no favors nor expected praise, much of what is attributed to those in authority, is the result of these men's daily work. At D'Evereux Hall particularly, this is manifested and we wish to signal out these men who are typical of the humble devotion of the Brothers of the Sacred Heart.

Brother Constantius was sent to Natchez as minder in 1872. Being a man of great energy, he spent his free time helping on the farm. He was a most kind hearted man, and was greatly loved and respected by the orphans. After some years when help grew short, he was required to spend more of his time on the farm, and he did so uncomplainingly. He often came back to his minding wet from head to foot with perspiration, but after a bath and change of clothes he looked as fresh as though he had spent his time idling. He had to supervise the cleaning of the place, the preparation of the meals and the boys' play. He slept with the orphans in the dormitory, and he had frequently to break his sleep to help some ailing child. Notwithstanding, he rose at 4:30 every morning to assist at the community exercises, and to strengthen and fortify himself by prayer for his daily routine.

After some years he was given full charge of the farm and was relieved of the minding, but he still slept in the dormitory to help the minder in whatever might develop during the night. Sometimes he had two or three colored help on the farm, but his good heart would not allow him to impose too much work on them. He himself was out in the garden from early morning till noon, and again in the afternoon till 4:30. The heat at times was intense, but Brother Constantius endured it often better than his negro help. He often came from the fields seemingly exhausted, but after a clean-up he was his own cheerful self, ready to take part in all the amenities of community life.

His garden produced some of the finest vegetables seen in Natchez, and he had produce ready for the market at all times. He was the most cheerful of the brotherhood; his companionship was sought to brighten the hours of recreation; he was always ready to help nurse the sick, or relieve an over-burdened Brother. Thus he spent his time till 1900 when he was assigned to Bay St. Louis as gardener. Twenty-eight years full of kindness and charity! When he left Natchez, there was no appreciative crowd gathered to tell their thanks for his services or regrets at his departure. Few, outside the members of his community, knew him and none thought that he had done heroic work, but his guardian angel, was busy recording his noble deeds for Heaven.

Brother Gatien took over the marketing at the Asylum in 1888 from Brother William who had done long and faithful service. He continued in the same employment till 1918. This was a thirty year service during which Brother Gatien gave every minute of his time towards helping to relieve the burden of expense at D'Evereux Hall. He prepared his market wagon in the evening, collecting, washing and sorting the vegetables in order to make them as attractive as possible for the next day's sales. He was up at three in the morning, and at his stall in the market at 4:00. He sold his wares to the best advantage gathering in the nickels and dimes, not for his own profit, but for the good of the orphans. His market closed at 7 o'clock, and then he drove to the residence of his different customers for whom he had kept his choicest products. Here and there along the streets he hawked his vegetables disdaining not the pennies that he might gather, for all went into the orphans' treasury. He reached home about 9:00 o'clock, and from then till late evening he was busy selling to a continual stream of customers who often disturbed him even at his meals. All his collections were turned into the director's keeping at nightfall. It was not his affair to compute the amount of his colections. Satisfied he was that he had enough to help pay for mounting costs. If he heard some boastful Director talk of the improvements made, it never occurred to him to think that were it not for his own continual devotion such ameliorations could not have been accomplished.

Then, there was Brother Michael who went to D'Evereux Hall in 1876 as tailor and worked there with one interruption of three years till his death in December 1932. Thus this valiant soul spent fifty three years with the orphans in Natchez as tailor. He was a small man with one leg a half foot shorter than the other, necessitating the wearing of a shoe with a very thick sole to balance himself. He could not walk except with the aid of a cane, but notwithstanding this infirmity he devoted his days unceasingly to his employment.

It was his duty to see that the orphans were well clothed; to take care of the laundry; to repair the wear and tear; to mend stockings; to make new clothing and, added to this, for a long time, to make cassocks for the Southern Brothers. He had to be incessantly on the watch to keep his charges clean; to mend and furnish the work clothes; to see that the

Sunday clothes were brushed, folded and put away against the next Sunday's use. Of course he had help from some of the boys and such was the kindness of his heart, that his department was the most popular of all at the Asylum. He generally had six helpers who learned the use of the sewing machine, and a number became proficient tailors. He had a watchful eye over everything, and needs he must, for boys are rough on clothes, careless of their appearance and the care of their garments. His pride was to see that, when the orphans went into town, they were as well dressed as any, and often indeed the people admired their neat appearance.

He was also the infirmarian. He nursed the boys not only through the traditional children diseases such as croup and mumps and measles and colds, light and heavy, but also through a number of yellow fever epidemics. His infirmary was next to his tailor shop and his little cubicle of a bed room was close by. He took time out from his work in the tailor shop to tend his sick, and frequently he spent parts of the night with them.

In addition to this he had often to perform the office of nurse because frequently small children, three and four years old, were sent to the Asylum and Brother Michael had to care for them. And thus, he continued till his 82d year, even when he was much incapacitated by heart trouble in his later years.

A successor to these sterling men was Brother Walter. He had at times been a minder and man of all work. In his last days he tended to the garden. He had been a man strong and robust, but he had abused his strength in hard work for the orphans in Mobile and Natchez. Although in the last two years of his life he was a sick man, he did not stop his work which he knew would help to make the lot of the orphans more easy and cheerful. He worked in the fields in the heat of summer, and the cold of the winter. While thus employed one morning he had a stroke of paralysis. In his usual cheerfulness he made light of it, and went again to work in the afternoon. About two o'clock, he was found by one of the boys sitting against the fence with a hoe in his hand. The boy thought he was sleeping, but it was a lasting sleep, a most fitting end of a toiler for the orphans.

These are examples of those humble silent Brothers who through the century did their work quietly, unnoticed by the public, and often by private praise; but whose daily persistent, patient application to their work were the cause of the efficient functioning of the establishment. Their efforts were taken as a matter of course, and their performances fell so evenly into the groove of accomplishment that no thought was given to these lowly heroes. Indeed, they themselves would have been surprised if some one had attached to their acts any idea of heroism; yet the sum of the little deeds of such men make up the proud history of our United States Province.

Brother Florian having completed his term of six years as director, in 1943 was succeeded by Brother Lambert.

CHAPTER VIII

HOUSES IN INDIANA

N. B. All these houses have been closed; but because of the fine work done here by the Brothers, they deserve more than a passing notice.

1. *St. John's School, Indianapolis, Ind.*

Father Bessonies, one of the pioneer priests of Indiana was made pastor of St. John's Parish in 1857. He built St. John's Church, the rectory and the School. When he had finished the school, he called for the Brothers of the Sacred Heart to direct it. On October 21, 1867, Brothers Cyrinus, director, Austin, Fabianus and Martin were sent to take charge. The Brothers were guaranteed a salary of $300 each per year, paid partly by tuitions collected from the pupils, and the balance by the pastor. As the people of the parish were poor, most of the salary was paid by the pastor.

St. John's School was a three story building fronting West Georgia St., within two blocks of the Union Railroad Station. There were the necessary class rooms, an assembly hall, and small private quarters for the Brothers. The dining room, kitchen and store rooms were in the basement.

In 1869, Brother Aloysius became director and remained at the head of the school till 1878. Brother Aloysius was born in Ireland and had come to this country to join the Trappists at Gethsemani in Kentucky. Not wishing to become a choir brother, as the Superiors insisted, he left the Order and joined the Brothers. He had received a very solid education, being well versed in the Latin, Greek and Irish languages. As a teacher he thoroughly grounded his pupils in the fundamentals eschewing all non-essentials. His pupils were after his own heart. They were tough, uncouth, ungainly, harum-scarums from across the tracks, first generation of Irish, respecting no teacher who could not show physical prowess. Their idea of authority was one who could lay it on with a robust will. They were good hearted lads, and held no ill will, and their character, when formed to right standards, was staunch and enduring. They came to love and respect the Brothers, and some of the finest business and professional men, clergy and prelates, ever boasted that they were St. John's boys and pupils of Brother Aloysius. He trained them in the way they should go, and when they were old they did not depart from it.

Brother Aloysius again returned to St. John's as director in 1867, and continued his splendid work till the summer of 1896.

The patrons of the school were poor. They were day laborers in the breweries, rolling mills, railroad shops, and packing houses. Their pay was not the munificent wages paid the workers of today, nor were there unions to protect the workers' rights. A dollar or seventy-five cents was thought to be good remuneration for a ten-hour day. Some of the workers were improvident, dissipating their weekly wage in the corner saloons, so that many a poor unfortunate mother was compelled to see her children half starved and half clothed.

In the '90's prosperity came to Indianapolis and the city increased in population by leaps and bounds. The enrollment of St. John's grew and soon there were six teachers. Brother Stanislaus became director in 1897, and with his usual energy he gave the school a more healthy life. Parents and pupils began to appreciate the value of a Catholic education, and pupils remained longer in school. Higher mathematics and the principles of business were introduced, and the interest of the public was awakened to the activities of the school.

Then followed a succession of young, wide-awake and vigorous directors—Brothers Ilbertus, Theodorus and Berchmans. By their progressive methods and thorough training, they caught the public good will, not only of St. John's Parish, but of all the parishes in the city, and old St. John's was inadequate to hold all those who wished to enroll. Every available space, even the assembly hall was used as class rooms, and even the Brothers' living quarters were encroached upon.

A High School department was introduced in 1906 by Brother Ilbertus, with emphasis on the commercial branches. The public recognized its worth, and pupils from all over town flocked to it. In 1914, there was invented a system of type shorthand. It was financed by an Indianapolis firm, and seemed to have a great future. Brother Theodorus, the principal, adopted it in the school and it was such a success that at a public exhibition of the pupils' skill, the spectators were in such great admiration that many promised to send their sons to the school. This drew a great influx of pupils when the session opened the following September.

Rev. Father Francis Henry Gavisk had succeeded the good Monsignor Bessonies and he also proved a great friend of the Brothers. He soon recognized the Brothers' worth, and never tired of praising them. He was one of the most efficient catechists that ever came within the Brothers' experience. His Sunday school classes were attended not only by the children, but by many appreciative grown ups. In former years Sunday School was held at an hour in the afternoon when baseball was being played, and as Indianapolis was in those days a frantic baseball town it was hard to get the boys to prefer Sunday School to baseball, and the Brothers had to use many an ingenious device to secure their attendance.

Father Gavisk seeing the crowded quarters of the school, and the shabby insufficient quarters of the Brothers, since with the increased numbers in the grammar and high school the number of teachers had to be increased, fitted up the building on the corner of W. Georgia and Capital Ave. for the Brothers' convenience. They moved into their new quarters in 1916.

But Father Gavisk found that though his school was growing in numbers and importance, most of the high school pupils and a good number of the grammar pupils came from other parishes. His own parish was dwindling. Indianapolis had grown into an important manufacturing town. As St. John's was located near the railroad and the Union Station, factories and warehouses sprang up in the immediate neighborhood. Factory smoke was thick and annoying. Soot flakes poured into the rooms and classes, making it hard to keep anything clean. If a teacher wished to have clean copybooks he had to keep his windows closed. The people of the parish moved to more cleanly and more pleasant parts of the city, leaving St. John's church without a parish. It became a down town church for the convenience of transients from the nearby hotels.

The Bishop's residence had been moved to more convenient and livable environments, corner Meridian and Fourteenth Sts. Here a new cathedral of Sts. Peter and Paul was built. Bishop Chartrand erected a Cathedral High School, free, for all the Catholic boys of the city, and called in the Holy Cross Brothers to take charge. This hurt the attendance at St. John's school, but not enough to stop its functioning. The Bishop had an intention to open a free Commercial High School with St. John's as a nucleus, and in fact he paid the salaries of the high school Brothers for one year. The scheme did not work out. If the Brothers had had the means to open a high school on their own responsibilities, there were enough indication that it would have been a great success; but as always, the Brothers were in debt for other activities and could not open any new school in Indianapolis.

But Father Gavisk could not be expected to support a school in which so few of his own were attending. Because of the dwindling of his parish his funds were getting low, and though he was willing that the Brothers remain in his parish, he could not pay the high school Brothers. In 1919 the high school department was closed and St. John's became again a grammar school, with four Brothers, under the direction of Brother Ludovic. Old St. John's School was turned into a parish hall and social center, and the Brothers had their residence and classes in the corner building. The school continued till 1929, when it was closed and the pupils turned over to the Sisters, thus relieving good Father Gavisk of the burden of supporting two grammar schools. When

St. Joseph's Novitiate, Indianapolis, Indiana the decision was made the Provincial notified the Bishop who replied in the following letter:

> June 12, 1929
>
> Dear Brother Albertinus:
>
> Although I am sorry that the Brothers are going to leave St. John's School in Indianapolis, I approve your action. I thank you sincerely for the immeasurable good which the Brothers have done and are doing in this diocese. God bless you and your Community.
>
> Your humble servant,
>
> (Signed) JOSEPH CHARTRAND
> Bishop of Indianapolis

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2. *St. Joseph's Novitiate, Indianapolis, Indiana*

When the Brothers had to leave White Sulphur, Scott County, Ky., it was necessary to find a new spot for a novitiate. Brother Athanasius fixed upon Indianapolis as a suitable place, and on April 20, 1870, bought two and a half acres of land near St. Peter's Church (St. Patrick) for the sum of $3500; on June 15, he bought two and a half acres more for $3500; on August 2, 1871, he bought a lot on Short St. for $60; and on February 17, 1872, three more lots for $540.00. The total cost of the location was $7600.00.

As soon as the property was bought a brick building 70 ft. long by 36 ft. wide, three stories high with a basement, was erected at a cost of $7650.00. Brother Leo did the woodwork. In the spring of 1880 a little frame cottage was erected at the cost of $539.00. The original cost of the building was $8139.00. The total cost of property and buildings was $15,739.00.

As the Novices of White Sulphur, three in number, had to vacate before St. Joseph's was finished, the novices and teachers were housed at St. John's School. In November 1870, they moved to the new building although it was not yet finished. Here for eleven years was centered the hopes of the U. S. Province. Few indeed were the novices, but the personnel was augmented by five or six arrivals yearly from France. These French Brothers remained a year at St. Joseph's studying English and were then dispersed through the different houses. The masters of Novices were changed frequently. Among them were Brothers Felician, Henry, Justin, Symphorian and Sidonius—all these within a space of eleven years. The training of the novices was casual. If at times a novice had a little "prestige" and was fairly educated, he was sent to teach the lower grades at St. John's and St. Patrick's, while still pursuing his novitiate studies.

The grounds had been planted in an apple orchard, vineyards and vegetable garden, and the cultivation of these occupied the novices' free time. With intensive cultivation, there were always abundant crops and much was stored away in the basement for winter use. Some old Brothers were stationed at St. Joseph's to do the cooking, gardening and other manual work.

Meanwhile, the Superiors had founded a novitiate at Arthabaskaville, Canada, in July 1878. Here the authorities centered all their activities. They saw a glowing and prosperous future and thought that Canada would supply the necessary Brothers for the Schools of the United States. So they resolved to transfer the postulants left at St. Joseph's after the August retreat of 1881 to the Canadian novitiate, and thus have one novitiate there for the whole province. The postulants transferred were four in number.

After the transfer of the Novitiate, St. Joseph's was used as the residence for the teachers of St. Patrick's school, a house of studies for the French Brothers who came yearly, and a home of retirement for some old Brothers.

When the division of the Province was made in 1900, it was thought that St. Joseph's would again become the novitiate for the U. S. Province, but Indianapolis was growing rapidly; streets and lots were being laid out all around the property and residences were springing up so that St. Joseph's was found too public for a house of prayer and study. The Province was in urgent need of money and Brother Isidore sought to sell the property to the best advantage.

After many interviews with real estate agents, he finally disposed of it for a price much below what he expected to get, and much less than the original cost of buildings and grounds.

3. *St. Patrick's School*

Father August Bessonies founded this parish and built in 1865 the first church, a frame building, which was named St. Peter's. In 1870 Father P. E. Fitzpatrick was made pastor and built a new brick church which he called St. Patrick's. This church was on Woodlawn Ave., a block away from St. Joseph's Institute. From 1870 to 1875, the school was taught in the old frame church. There was much contention in the parish, quarrels and disunion, and the school had to be closed for want of support in 1875.

In 1878 a new school was built opposite the new brick church. It had two stories, containing three class rooms on the first floor, and a hall on the second. The teachers lived at St. Joseph's. In 1879, Father Patrick McDermott was appointed pastor and, by his lovable character soon brought peace and order out of chaos. From then on the school enrolled yearly a hundred pupils or more. No regular salary was paid the Brothers. They collected whatever tuition fees the pupils could give, and since these were poor, not much was realized by the Brothers. The parish kept the school building in repair and insured, and paid for light, heat and water. In return for the Brothers' work, the parish priest gave his services to the spiritual need of the novices.

The school continued as a grammar school and in 1896 Brother Maurice established a high school department. The school now numbered about 200 pupils. As the building proved inadequate for the numbers, the hall was used as class rooms. There was even then an overflow, so the high school department was lodged in St. Joseph's Institute. The school was very prosperous when it was obliged to close in 1904, owing to the selling of St. Joseph's. St. Joseph's was offered for purchase or rent to Rt. Rev. Denis O'Donaghue, then pastor and auxiliary Bishop of Indianapolis, later made Bishop of Louisville. As he refused the offer, the Brothers had to leave the school.

4. *St. Joseph's School*

Rev. H. Alerding, later Bishop of Fort Wayne, was pastor of St. Joseph's Church and called the Brothers to take charge of his school in 1878. The Brothers were two in number, and were paid each a salary of $50.00 per month. They lived at St. John's. The two teachers were Brothers Odon and Augustine, and the attendance was about 80. At the end of the session, Father Alerding found he could not support the teachers and had to forego the Brothers' services.

Another version has it that Father Alerding was so well pleased with the Brothers' work that he wished to place the girls also under their charge. He pleaded that since the priests taught catechism and gave other instruction to the girls, he saw no reason why the Brothers could not take over the girls' school also. As the Provincial could not see his point of view, the Brothers were withdrawn.

5. *St. Simon's, Washington, Ind.*

When Father John T. O'Hare became pastor of St. Simon's, Washington, Ind. on September 11, 1917, Washington was a thriving town. The railroad shops that had been located in the city gave remunerative work to many of the parishioners of St. Simon's. With the funds increasing, Father O'Hare began to think of making his parish one of the best equipped in the diocese. One of his first thoughts was that of making his schools free, and establishing high schools for both boys and girls. Father O'Hare had been assistant at St. John's, Indianapolis, and had become acquainted with the Brothers and their work; so he called upon the Provincial, Brother Maurice, for Brothers to conduct his high school for boys in the following letter:

> July 5, 1918
>
> Dear Brother Maurice:
>
> I write to inquire whether it would be possible to obtain the services of your Brothers to start a High School here next year. We have the building and the means. The question is whether we can get the teachers. Please let me know what the prospects are and what your terms would be. I am sending you a picture of our boys' School. We have about four hundred children in the School, and sixteen boys graduated from the eighth grade last year . . .
>
> (Signed) Rev. T. O'Hare, Pastor

The Provincial sent Brother Macarius to Washington to investigate the building and see under what conditions the Brothers would work and live. He arrived in Washington on July 21, 1918, and was most hospitably received by Father O'Hare. Brother Macarius was rather discouraged by conditions set forth by Father O'Hare. He would start with two Brothers and gradually increase to four as the High School grew. He was to furnish one of the class rooms on the top floor as a Brothers' dormitory, and give them a kitchen and dining room in the basement. The Brother rejected these arrangements. After Brother Macarius enlightened Father O'Hare regarding the requirements of the Brothers, he promised to find a residence for the Brothers and to divide the classes between the Sisters and Brothers to suit conditions. Father O'Hare had his heart set on getting the Brothers, and told his visitor that he would continue to agitate till he got them.

On February 26, 1919, he wrote:

> . . . I can now see my way clear towards having your Brothers come here next September to take charge of the High School. I have an opportunity of buying a location for a Brothers' house next to the school; but, of course I would not buy it without having the assurance that you can send me Brothers next September. My plan is to rent a house as near to the school as possible for the Brothers to live in the first year, and in the meantime build a house and have it ready for you the following year. As this will entail considerable expense, the first year I would like to start with three Brothers—one for the seventh and eighth grades, one for the first, and one for the second grade of the high school . . . It had been my intention from the beginning to have Brothers here for the High School only, but it was at the suggestion of Brother Macarius that I decided to have you take over the seventh and eighth grades . . .

Brother Provincial accepted Father O'Hare's request for three Brothers, signed a contract with him whereby the teaching staff could be increased yearly till the full High School complement would be had, and prepared to send three Brothers to open the school in September. At the closing of the retreat at the Bay, the following Brothers were appointed to Washington: Brothers Berchmans, director, William, and Julius. As Brother Berchmans was in

France attending the General Chapter, Brother Macarius was sent to open the school against his return.

Brother Berchmans arrived a week after school began, September 13th. He was a man of splendid physique and of winning personality. He won the deep respect of the clergy and the affection and confidence of parents and pupils. The Brothers soon made a name of being thorough teachers and efficient trainers of character. The congregation of St. Simon's was a singularly pious one. The love of frequent communion was instilled into them by their pastor, and every morning Mass found hundreds of men, women and children at the communion rail. The boys were very docile, and once they knew the Brothers and their methods, responded with such good will that St. Simon's began to be known throughout the district as a school where boys were trained to think, fond of research, lovers of literature, and able to express themselves in writing and speech in choice language.

The number of pupils increased yearly and Brothers were added to the staff as the needs increased. Father O'Hare soon redeemed his promise of giving the Brothers decent living quarters. In 1921 he bought a double family house and turned it over to the Brothers. The ladies of the parish saw to it that the house was made homey; so the Brothers were now most comfortably situated. The people were exceedingly kind and nothing seemed to please them so much as to render the Brothers some favor.

Strange to say, that for so pious a congregation there were very few vocations among the young men. Up to the time of the Brothers' advent in Washington there had not been a vocation to the priesthood. Most probably this was because there had been no Catholic High School for boys. As soon as they had finished the eighth grade at the Sisters they went to the public high. Their faith had been solidly founded enough to resist any influence deleterious to their Catholic belief, but there was no impulsion to seek the higher life. The Brothers had not been there a year before the vocation seed planted by them began to grow. Soon young men began to inquire about the priesthood and there began a trend toward the seminary. Vocations to the Brotherhood were generously garnered, and year by year Washington sent two or three candidates to the novitiate at Metuchen.

Brother Berchmans began to feel the effects of that terrible disease which was to be fatal to him. From time to time he had to relinquish his work and go to the hospital in Indianapolis to be examined. The doctors could not discover the source of his illness. They treated him for every imaginable infirmity and ordered rest and a regimen of living. The school was somewhat crippled by his absence; but Brother Norbert carried on in his place quite valiantly, and the other Brothers helped in the doubled work. At last, after several intermittent attacks through the five years of his stay in Washington, performing his task courageously, it was decided by the doctors to operate on him. This operation showed a cancer in a very advanced stage. Brother Berchmans succumbed on June 4, 1924. He was mourned by the clergy, people and pupils of Washington. His funeral services were held at St. John's Church, Indianapolis, on June 5th, during which the Bishop delivered a most beautiful sermon on the Religious life. Many priests were present among whom were several who had been his pupils in former years.

In the summer of 1924, Brother Norbert became director. He continued the good work done by Brother Berchmans; the school kept on increasing and gaining in influence. The times were still good, work was plentiful, and the parish affairs were prosperous. Father O'Hare had interested himself in the boys' extra-curricular activities. Basket Ball, which was the major sport of the Indiana High Schools, was in high favor at St. Simon's; but the team had no hall worthy of their fame. He conceived a design of erecting a gymnasium that would be the honor of the school and be the pride of the town. The gymnasium was completed in 1926. It is the most attractive building in the city, and the finest Catholic gym in the state. It can be accommodated to any type of activity. Its stage is completely adequate for performances of any kind; for moving pictures or opera. Here in 1931, the State Catholic Basket Ball Championship Team, St. Simon's, was developed.

Brother Norbert was called to the Grand Novitiate in Spain in August 1930, and Brother Julius succeeded him as director. He continued the fine work of his two predecessors. The roll was mounting each year and now numbered 150 pupils. Already St. Simon's graduates were making a fine name for themselves, and their Alma Mater in the different Universities of the country. Father O'Hare was proud of his school and of the Brothers. His people were happy in the knowledge that their sons' education was in safe and competent hands; all was going merrily when lo, the great depression struck the town. The railroad shops were closed and many people were thrown out of work. People's savings were swallowed up in bank failures and bad investments. Father O'Hare began to feel the pinch. His funds were getting low and his people could not help him. He was supporting two free schools and the drain on his purse was becoming insupportable. He tried as best he could to fend off the blow and keep both schools functioning; but as things seemed to be going from bad to worse, he came to the dire conclusion of closing the boys' high school and dispensing with the Brothers' aid. It was with heavy hearts that the Brothers left Washington at the end of the session 1932.

6. *Vincennes, Indiana*

Bishop St. Palais first called the Brothers to Vincennes. At his request three Brothers were sent to take charge of St. Francis Xavier's Cathedral School in 1871. Brothers Justin, Director, Francis and Luke as cook, composed the first community. The school was a primary school and numbered about 100 pupils. The building was a two-story brick building 65 ft. by 25 ft., and was on a plot of ground 300 ft. long by 150 ft. wide. There was a frame building for the Brothers' residence. Brother Stephen succeeded as director in 1874, while Brothers Clement and Matthew as cook composed the faculty until the summer of 1876 when the school was closed for want of funds to support it.

The Brothers at that time found Vincennes a very unhealthy place. The undrained lowlands of the Wabash caused much chills and fever, or malaria. Frequently the Brothers were attacked and the only remedy was to lie abed with quinine and a pitcher of water nearby.

In the '20's, Southern Indiana was experiencing great prosperity. Work was plentiful and remunerating. The churches found their coffers pretty well filled, and the pastors thought it time to enter on an era of building. The motto "Every Catholic Child in a Catholic School" was heeded. New high schools were springing up everywhere. Every little parish vied with one another in having the better school plant. Washington had its fine plant and a faculty of Brother Teachers who were already established in the affections and esteem of the people. Vincennes, a rival town, would not be left behind and the pastor, Father James M. Gregoire, applied for Brothers in 1920. His facilities were not as great or as convenient as those of Washington because he had not as yet a decent building to house his high school. He had indeed a large piece of property, a fairly large parochial school taught by the Sisters, the old school in which the Brothers had taught in the '70's; but nothing that could be even an excuse as a high school.

The Brother Provincial was very favorable and anxious to found a school in Vincennes as the Catholics of that section of Indiana are very fervent, and there was very fallow ground for vocations, but he would not promise Brothers until there were better accommodations.

Father Gregoire immediately set to work on plans to erect a modern school building and to obtain a suitable residence for the Brothers. He bought a piece of property in the rear of the parochial school extending to Dubois street, and built a splendid edifice with the necessary class rooms and a spacious auditorium to be used both for entertainments and athletic exercises. For the Brothers' residence he rented a family home on Church Street fronting the church property. He named the school after the old missionary and patriot, Father Gibault

The following Brothers were named to open the school for the session 1924: Brothers Gilbert, director, Arthur, Leopold and Ignatius. They arrived in August accompanied by Brother Albertinus, Provincial. Father Gregoire received them graciously and after dinner conducted them to their residence which had been completely furnished by the ladies of the parish. In the afternoon they were welcomed by the pastors of the two other parishes—St. John's and the Sacred Heart. As the new school was not yet ready, the Brothers taught in the old school that had been used by the Brothers in 1871, as it was still in good state of preservation and had lately been repaired. The new school, "Gibault High School," was begun in 1925, and completed for the session 1926-'27. The school was not accredited by the State Board of Education until 1936, as there were political difficulties, and misunderstandings regarding the true method of filling out the forms requested.

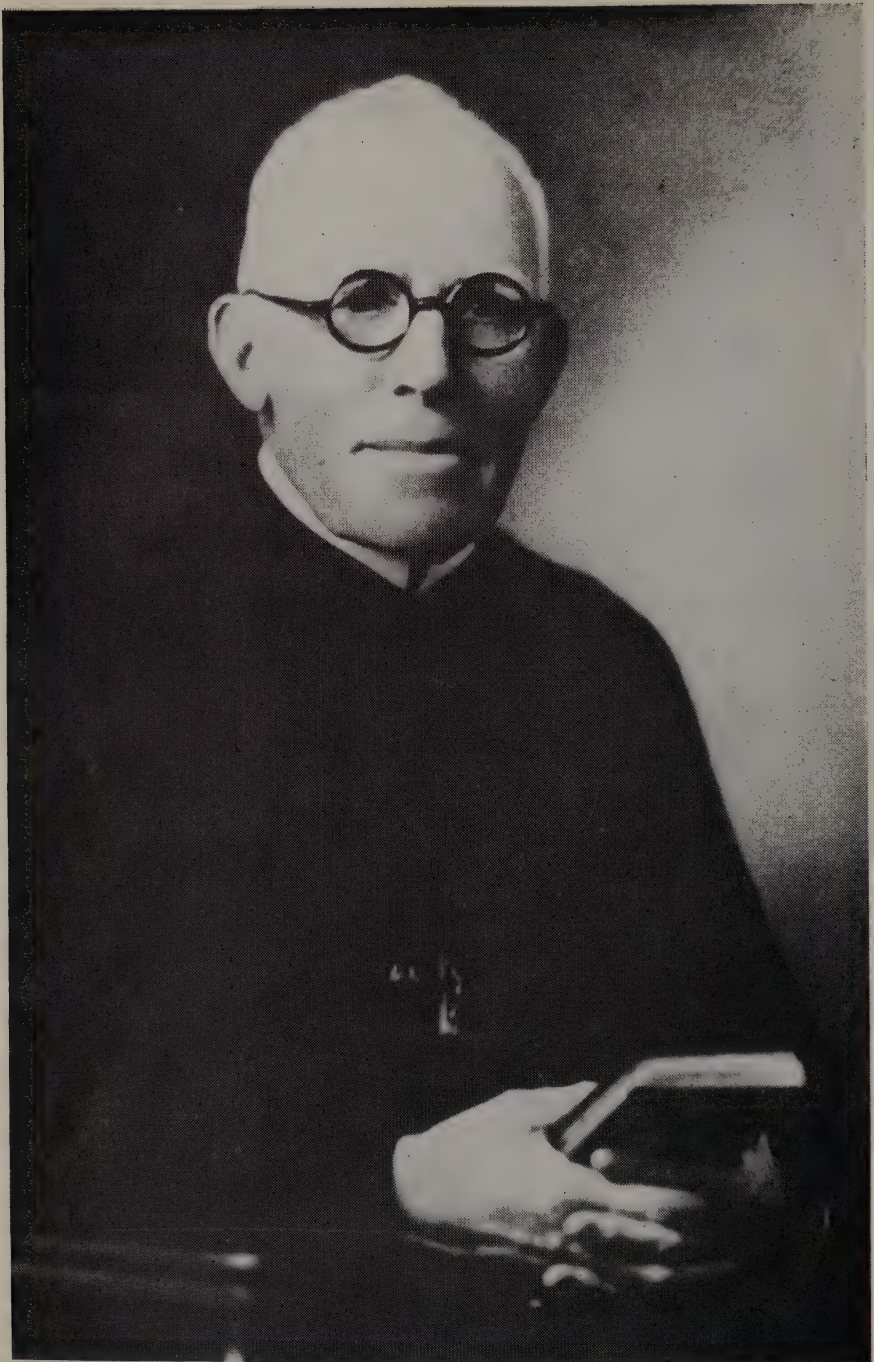
The school was solely a high school. It opened with over ninety pupils. They were fine, straightforward boys, very religiously inclined, and amenable to all disciplinary rules. They soon came to admire the Brothers, and the school was set in the way of doing much good. As in Washington, frequent communion was in great honor among the pupils. A number of vocations to the priesthood had been already garnered and with the advent of the Brothers such vocations continued, and soon a trend toward the Brotherhood was noticed. Latin and French were the foreign languages taught. Father Gregoire had three young assistants, and he saw to it that they employed their time usefully. He turned over the teaching of Latin to them, each taking a period a day.

In the summer of 1928, Brother Gilbert was appointed to the Grand Novitiate in Spain, and Brother Arthur succeeded him as director. During his term troubles began; misunderstandings that could have been easily avoided; small contrary incidents that could have been passed over with a little patience and large mindedness. Father Gregoire was the soul of goodness, but he had been too sanguine about the financial success of his school. He soon found his expenses far beyond his budget. The Brothers' salary was left unpaid, and frequently the Brothers could not pay their bills. Also, there was a misunderstanding among the pastors of the different parishes as to the support of the school. Father Gregoire had built the school with the understanding that the other parishes would help in its support. There had been a misunderstanding in the beginning; for the other pastors had favored a more central location for the school, and when Father Gregoire had insisted on building the school in his parish, the other pastors withdrew their support, or at least, did not give it. The Brothers had frequently invited the pastors to visit the school, but they never accepted the invitation.

Brother Arthur continued to direct the school until 1934 when he was succeeded by Brother Alexis. Father Gregoire's financial troubles continued to accumulate until at last he called for State aid. This was given in 1933, as we see by the account given by Brother Alexis:

> "The school came under the jurisdiction of the public school authorities in 1933. Father Gregoire and the other pastors threatened to close all the schools and throw all the children on the public school system. The authorities, faced with an acute shortage of classrooms, asked Father Gregoire to take steps to keep the children in their own schools, and the school board would pay the salaries. This was done for two years. Toward the end of the second year, some citizens attempted to force the school board to stop payment of moneys to Catholic schools. A public hearing was held. Several Catholic gentlemen, among whom was a prominent Catholic lawyer, broached the argument that there was no obligation on the part of the school board to support Catholic schools. In spite of other arguments by interested parents, and the priests of the Cathedral parish, the support of the school board was withdrawn, to take effect at the end of the school year, May 2, 1935."

After the State aid was withdrawn from the school, Father Gregoire's troubles increased. The Brothers' salary had been in arrears for two years; they were doled out a small pittance periodically which was not sufficient for a living. The pastor tried several schemes to keep the school functioning, and at last asked that the faculty be reduced to three members. Brother Lambert, Provincial, seeing the impossibility of continuing the Brothers at Vincennes, had Brother Peter to interview the Bishop at Indianapolis, and ask that the Brothers be permitted to withdraw. This was granted, and the Brothers withdrew in the summer of 1935.



Reverend Brother Stanislaus
Founder of St. Aloysius College, New Orleans, La.

CHAPTER IX

1. ST. ALOYSIUS COLLEGE, NEW ORLEANS, LA.

Since the Brothers' arrival in Mobile, their thoughts were turned to New Orleans, and they sought for an opportunity to locate there. We have seen that Brother Athanasius, when St. Stanislaus College was closed during the Civil War, opened a temporary school in Annunciation parish for the accommodation of the College's patrons. Brother Athanasius saw the necessity of a Brothers' school in New Orleans, as he stated in a letter. It was not until 1869 that the opportunity arrived when Archbishop Odin, C. M., bought a piece of property near his cathedral and invited the Brothers in the following letter:

(A Translation)

New Orleans, Feb. 1, 1869.

Dear Brother:

Your letter of January 28th was received just as I was on the point of writing to you.

You are aware that for a long time I have been anxious to see your community established in New Orleans. For this purpose I bought on last Saturday, January 30th, a brick house strongly built, situated at the corner of Chartres and Quartier (Barracks) Streets, one block from the Archbishopric. The lot measures 70 feet on Chartres and 200 feet on Quartier (Barracks). I think you will be able to receive therein at least 100 day pupils. The district in which this building is located is thickly populated and has no school directed by Brothers.

You will find therein a vast field of labor for your work. I pray you to come over as soon as possible to see the building. Although solid and strongly built, it needs extensive repairs. Before undertaking such repairs, I would like to have your opinion on the alterations to be made.

Before long three or four new schools will be necessary in this city, and I thought that this building could be used as headquarters for the teachers appointed to teach in various parts of the city.

Kindly come as soon as possible, and come directly to to the Archbishopric; pray also for

Your devoted servant,

J. M. ODIN,

Archbishop of New Orleans.

Brother Athanasius immediately went to New Orleans. and was much pleased with the property, and an agreement was reached with the Archbishop whereby $8,000 was to be paid for it in four yearly installments with interest at 8%.

The building, at the corner of Chartres and Barracks, had once been the headquarters of Spanish officers who commanded the barracks in the immediate neighborhood. It fronted Chartres Street, and was of colonial design, with six huge columns and a balcony on the second floor. There was a lawn in front which was turned into the boys' play yard. There were three class rooms and a parlor on the first floor, and on the second floor were the Chapel, director's room, and community room. The Brothers slept in the garret. The kitchen was an outhouse behind the building where there was space also for a kitchen garden. The building was in the center of the French Quarter, but the French were gradually moving out of this congested district, and Italian immigrants were rapidly replacing them. The streets were narrow and not over clean. There were no sewers, and the open gutters were filled with the refuse of the houses, which afforded fine breeding places for flies and mosquitoes.

The Brothers assisted at morning Mass at St. Mary's Church. This church was built by Archbishop Blanc, about 1830, on the site of the old Ursuline Chapel on Chartres Street. Many immigrants, Irish and German, were attracted to New Orleans at this time by the growing prosperity and high wages, and as the Germans who settled in Faubourg Marigny just northeast of "Vieux Carré" had no church of their own, the Bishop turned St. Mary's over to them until they built their own church, Holy Trinity, on St. Ferdinand Street, in 1847. Afterwards St. Mary's was the Creole church until the Italian immigration flowed in, when it became and still is the Italian Church

As extensive repairs were needed in order to fit the newly purchased building for school and residence purposes, the classes did not begin until September 26, 1869. It was placed under the patronage of St. Aloysius. The first Brothers were Brother Stanislaus, director, Brothers

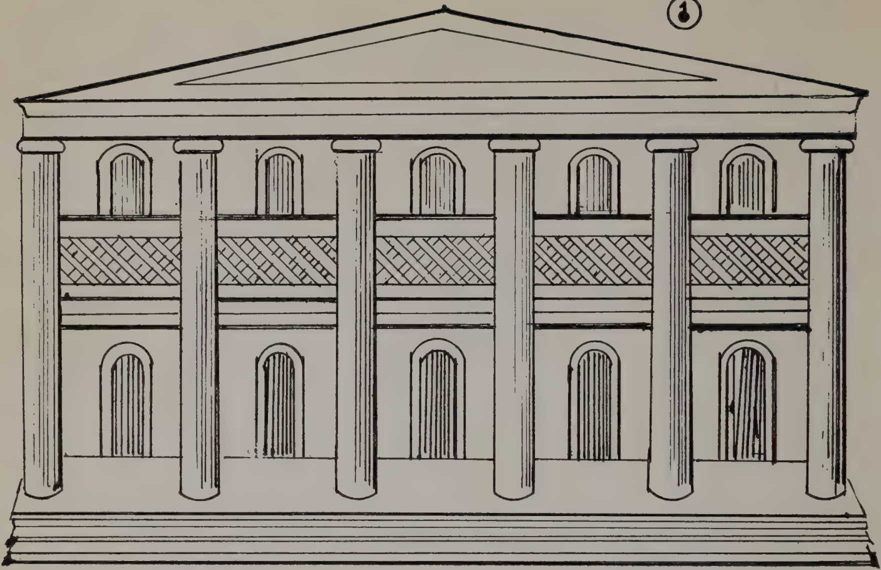
Gontran, Francis and Symphorian. Brother Stanislaus was then a young man of 26 years. On the opening day six boys answered the roll call. This was rather discouraging, and Brother Stanislaus worried over plans to make the school known. He advertised in the English, French and German language papers, and by the hard work of the teachers, means of emulation, healthy rivalry, progressive methods, display of penmanship, the public's confidence was soon won. The number gradually increased, and at the end of the first session the roll of students was 60. French was taught and, as there was a good sprinkling of Germans of the first generation, German was also taught. During the first sessions a German professor was employed at a salary of $20 per month. In 1870 Brother Conrad, a Westphalian, was sent to teach German. He remained two years, and after that Brother Vincent taught the language.

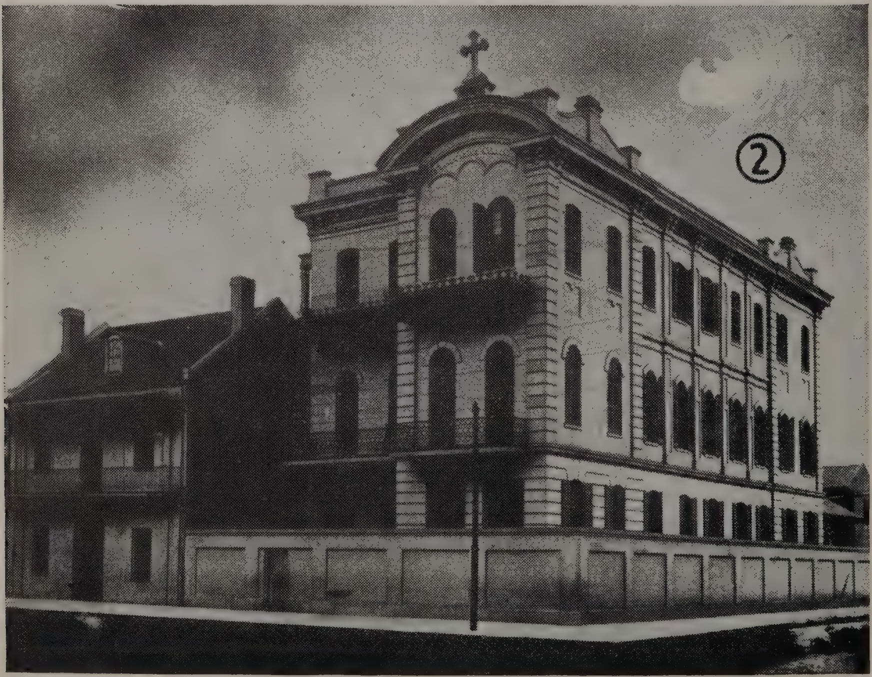
During the first session the community had to support the establishment as the tuition returns were poor, and many repairs were still needed. After that the attendance grew rapidly, and a very encouraging sum was received monthly from the pupils, and the school could now more than repay the community's outlay.

Brother Alphonse, the former Provincial, paid a visit to the school in May, 1875. We quote a paragraph of a letter from him to Brother Athanasius dated May 22, 1875.

> "Some days ago with Brother Henry, I paid a visit to good Brother Stanislaus. We travelled second class and paid only 90 cents going and coming from Mobile. At the time when we had the idea of establishing ourselves in New Orleans, every time I walked along Chartres Street, I coveted this building with its large round columns and its front garden, and I said to myself, 'how this building would suit us; what a fine building, so near to St. Mary's church.' I was then very far from thinking that one day we would be the proprietors with 125 pupils."

Brother Stanislaus directed the school until 1875, when Brother Florimond took charge. After two years he was succeeded by Brother Edward in 1877, and in 1881 Brother Arnould became director. The school continued to prosper, and another school, St. Mary's, was established as we shall see.





1) First St. Aloysius College, Chartres St.
2) Second St. Aloysius College, Rampart St.

Brother Arnould proved very popular with the Creoles. They liked his bluff ways. He greeted everybody with a hearty quip and put all in good humor.

As the school was taxed for space, the Brothers decided to buy the contiguous lot on Chartres Street on which was a two-story building. It was bought on July 27, 1884, at the price of $7,300. This gave more class room space and additional accommodations for the Brothers.

Brother Justin succeeded to the directorship in 1887, and remained at the helm until 1895. He was a tall, spare man, with an ascetic mien, a dignified walk, and sober appearance. He was seemingly cold, but the Creoles loved him and gave him the affectionate title of "Père Justin." He directed his school in a casual manner, had no use for what was then termed "humbug," and left the conduct of the classes to the teachers' own initiative.

As the school became over-taxed for room again, and the neighborhood became undesirable, the Brothers looked about for a new location. They were attracted by a fine building on the corner of Esplanade Avenue and Rampart Street, which was in the midst of their clientelle, and was in very desirable surroundings.

This school, as we read in the "History of the Catholic Church in Louisiana," was built by the Ursulines. We quote: "The Ursulines had suffered also from the effects of the War Between the States. Because of the prevailing poverty among leading families of Louisiana, many were no longer able to board their daughters at the Ursulines Convent. To provide a select Catholic school for girls, the Ursulines, with the approval of the Archbishop, under the direction of Mother Seraphine, erected a school at North Rampart and Esplanade Avenue, New Orleans; and this school with an excellent attendance and many academic achievements to its credit, continued to function until 1885 . . . In the meantime the Ursulines were having steady increase in enrollment at their convent school down the river, so that the teachers at the Esplanade Avenue school were needed and this prompted the closing of that day school." They put the building up for sale.

The Brothers liked the location and the building very much; so, on May 10, 1892, they bought the property for $23,000. As the building had been divided into cells for cloistered nuns, it required extensive remodeling to fit it for school, and Brothers' quarters. These reparis amounted to $7,000. The Brothers occupied it in August of the same year, and sold their holdings on Chartres Street for $13.100.

The new property measured 126 feet on Esplanade, and 185 feet on Rampart. There were two brick buildings on the place, two small frame buildings and a shed. The main building, used for classes and Brothers' quarters, was a stuccoed brick building, three stories high, fronting Esplanade and extending along North Rampart. The other brick building facing Esplanade Avenue was two stories high. The lower floor was used as a parlor and the upper story as an assembly room. Of the two frame buildings in the rear of the school, one was used as kitchen and dining room, and the other as store room and servants' quarters.

Brother Charles became director in 1895, and was succeeded in February 1899, by Brother Celestin, who in turn was replaced by Brother Cyprian in 1902. During these terms the school numbers remained stationary. The old patrons were faithful, but few others were attracted to the school. It was about this time that the public schools became very popular because of their more sumptuous buildings, better equipment, and more accentuation on athletics; and, what unthinking, silly Catholics wanted for their children, a chance for social advantages which they thought could not be received in Catholic schools.

Brother Cyprian was sick most of the time of his directorship and, consequently, the discipline and attendance had suffered. His sickness becoming more aggravated, he was replaced on October 29, 1905, by Brother Alphonse, who had been director of St. Aloysius College, Vicksburg, Miss., and founder of the Manchester, N. H. school.

During the summer of 1905, yellow fever appeared in

New Orleans, and when the school opened on September 15, only 75 boys responded to the roll call. The total enrollment for that year was 99 boys. With the advent of Brother Alphonse the school began to prosper. He was a very energetic man, with a kind and considerate heart. He was very hospitable, and had a glad hand for every one. The Alumni under his friendly fostering care became very active, and was the source of great aid in advertising the school and increasing the numbers. From then on, St. Aloysius has steadily increased in influence and popularity. Good will, good feeling, and good work began to tell.

The Alumni had set their minds and activities towards the building of a gymnasium which was badly needed. They gave several benefits and conducted a number of fairs and amassed a fairly large sum against the day when it would be opportune to build the gymnasium. But space and many adverse circumstances put off the building for years.

The school was growing rapidly and space was constricted. It was necessary to enlarge the facilities if the school was to continue to grow; so on January 25, 1915, the Kernion property, adjoining the playgrounds on Esplanade Avenue, was bought for $6,512. The building was an elegant frame residence, and afforded space for several class rooms as well as a few private rooms. On March 11, of the same year, Brother Maurice, Provincial, bought at auction for $8,800 the Lemore property adjoining the Kernion property on Esplanade Avenue. The school now owned nearly the whole block on Esplanade, except two lots.

The Lemore building was an exceedingly handsome residence with a very imposing front and an elegant mansard roof. It became the residence of the Brothers. The sumptuously designed reception room became a beautiful chapel, and the other fine rooms became a parlor, a community room and private rooms. The Brothers' dormitory was on the top floor, while dining rooms, kitchen and store rooms were on the ground floor. The Brothers moved to their new quarters on August 14, 1915; this gave more room in the main building for additional class rooms.

On March 17, the new chapel was blessed under the Patronage of St. Aloysius by Rev. A. Simon, pastor of St. Augustine Church. He was aided by his assistant priest, Father Massabiau. The pupils were given a half holiday, and a banquet followed the ceremony with Brother Maurice, Provincial, Rev. Fathers Simon and Massabiau as guests of honor. Brother Alphonse was always a splendid host; he could put up a banquet that no Oscar of the Waldorf could excel. His watchful hospitality was overwhelming while all the customs of "la haute Société" had to be observed.

This was Brother Alphonse's last year as director of St. Aloysius. He could indeed look back with a flattering pride to his success and to the progress of the school. From a clipping from the Times-Picayune of October 31, 1915, we glean the following:

> The campus is in first class condition. Over 400 loads of gravel and dirt have had the effect of raising the playground considerably, and as the whole has been carefully graded the students can use their basketball courts within a few hours after the heaviest rains. The campus has been enlarged by the removal of several large palms, rose bushes and jasmines; these have been transplanted in front of the residence of the faculty.
>
> The four classes of stenography are making good progress.
>
> The classes in elocution rapidly are rounding into form. Last week they were the recipients of many favorable comments, and the president, Brother Alphonse, congratulated the young orators on their showing. Next week the graduating class will render, "The Merchant of Venice."
>
> This being the first year that St. Aloysius is on the gridiron, the team is handicapped by lack of experience.

One of the worst storms in its history struck New Orleans on September 29, 1915. At times the wind had a velocity of 100 miles per hour. The damage to city property amounted to millions, and the loss of life was great. St. Aloysius had its fair share of damages; each of the buildings suffered, but the Brothers' residence sustained the worst damages. The enrollment of 225 at the beginning of this session broke all records.

In the summer of 1916, Brother Alphonse was re-appointed as director of St. Aloysius College, Vicksburg, Miss., and Brother Theodorus succeeded him in New Orleans. Brother Theodorus, who had done marvelous work as director at St. John's, Indianapolis, was directing his energies to continue Brother Alphonse's good work, and was succeeding very well when he received an obedience in October, to go to Baton Rouge as director, relieving Brother Charles, who was dangerously ill. Brother Albert was sent to replace Brother Theodorus at New Orleans.

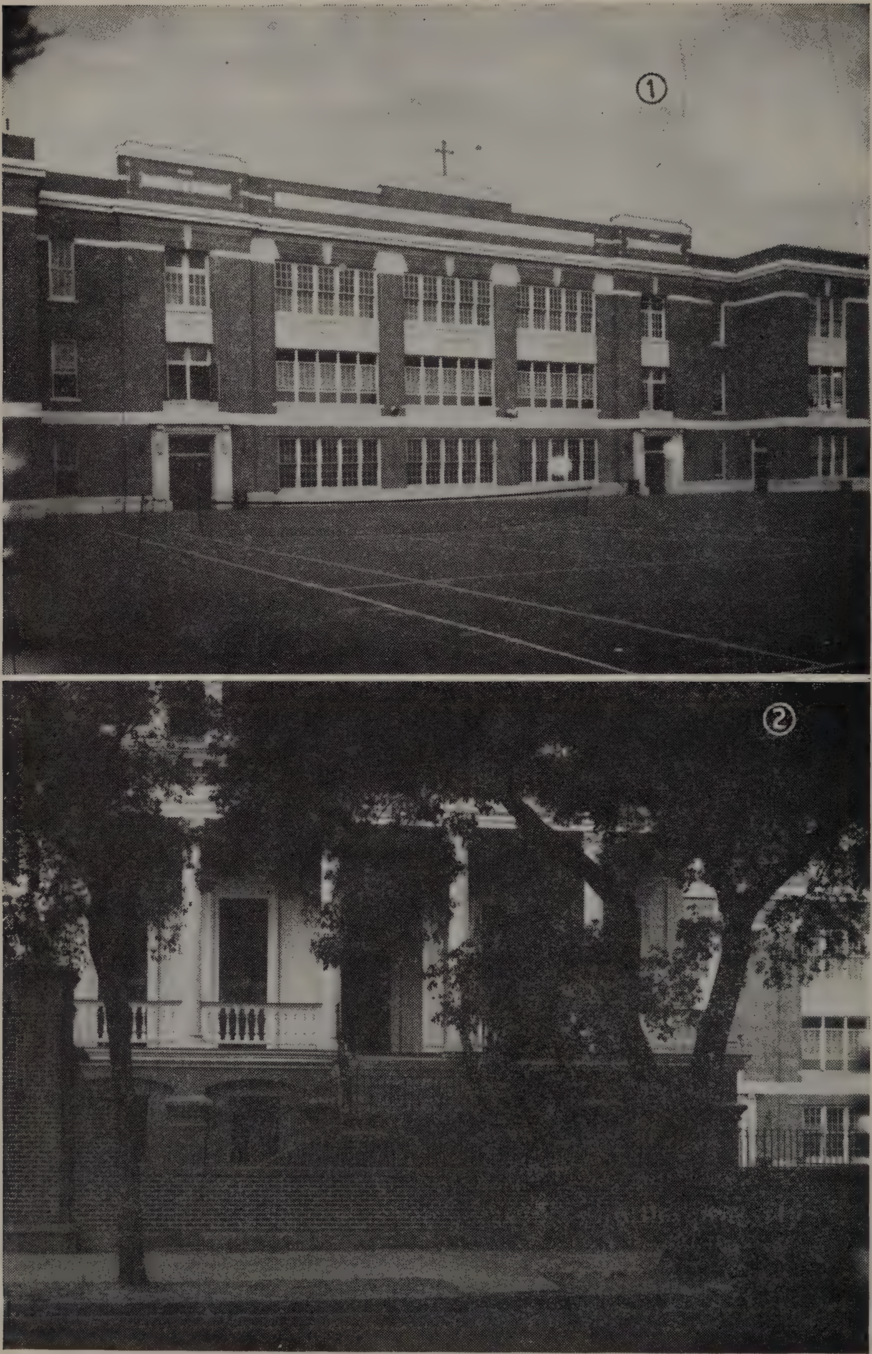
Brother Albert was a man of lovable disposition, and the charm of his manners attracted the parents and pupils. St. Aloysius contiued prospering, each new yearly enrollment increasing substantially.

As the house and lot on Esplanade to the west of the new Brothers' residence was too close for the Brothers' privacy, the Provincial, Brother Maurice, bought the property at auction for $3,000, in 1917. The building was old and badly in need of repair; but it gave accommodations for private rooms and class rooms. Eventually, the Brother Provincials made it the headquarters of their Southern stay.

In the summer of 1922 Brother Paul succeeded Brother Albert. The roll had reached by this time the 500 mark. Brother Paul was well seen by the people of New Orleans, and was very popular with the patrons. He had spent a number of years here as a teacher, and attained a fine reputation as a splendid manager, and a thorough master in methods.

During the First World War the school gave over its offices for government purposes, and after the war, when the Knights of Columbus set up their night school for adult education throughout the country, they chose St. Aloysius school as the seat of their classes in New Orleans. Brother Paul became president of the night work, and a number of Brothers were teachers.

The commercial interests of New Orleans were growing rapidly. The exigencies of business now centered on the lower river and city traffic had no highway to get to these activities. The city council decided to broaden North Rampart Street, beginning at the Brothers' property, and



1) Third St. Aloysius College, 2) Brothers' Residence continuing on St. Claude Street. This found St. Aloysius College right in the middle of the proposed widening. Naturally, the College had to give way to the right of eminent domain. The question now was to appraise the property. Real Estate agencies put a very low value on it, but the Brothers argued that the property should be valued more as to its extrinsic worth; as to its value to education, and work of the Brothers. Finally, the public appraiser valued it at $40,000, and the Brothers had to be satisfied. The city expropriated the property and in 1924 tore the building down to make way for the wide street which it now is. Before the building was demolished, plans were set on foot for the erection of a school that would be a credit to Catholic education, and the pride of the Brothers. The Community was obliged to borrow $100,000 to finance the project. The building was begun in 1924, and finished in the summer of 1925. It was an edifice that was equal in architectural design and appointments to any educational institution in the city. It set back on the rear of the property, facing Esplanade Avenue. The playgrounds were in front which were enclosed by a brick wall three feet high, and topped by an ornamental iron fence.

The new school was opened at the beginning of the 1925 session. The old building was demolished and Rampart Street became a wide and imposing thoroughfare. The cornerstone and building were blessed by Archbishop Shaw in presence of a large audience in October of that year. St. Aloysius' reputation as an educational institution was further enhanced—pupils still crowded the school and soon there was not enough space in the new building. Space had been made for an assembly hall on the lower floor, a much needed accommodation; but the authorities were soon compelled to divide this hall into four class rooms because of the increasing numbers. Several of the lower grammar grades had to be discontinued, and still there was not enough room.

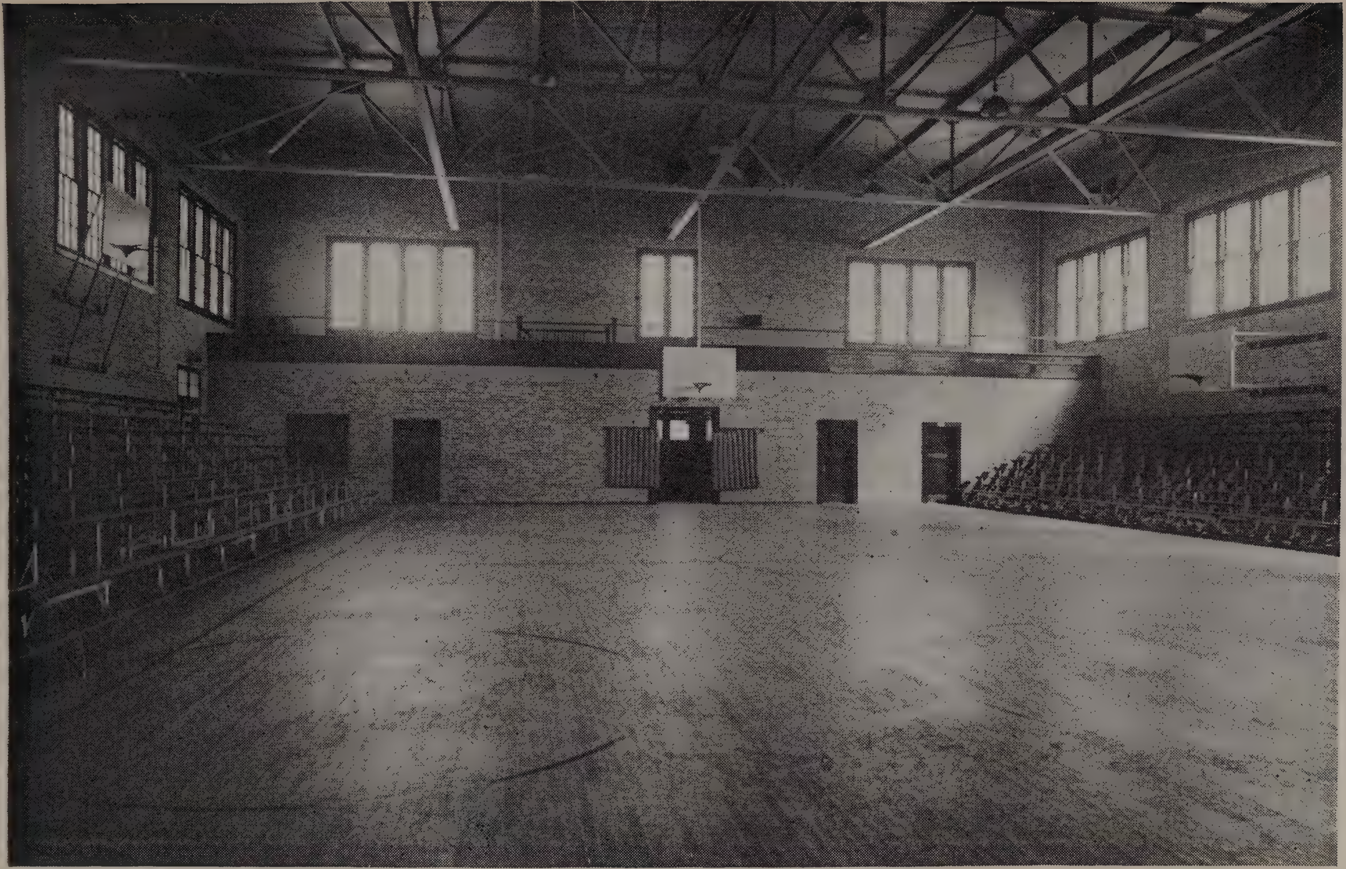
In 1921 the school acquired a lot and house to the middle of the block on St. Claude Street for $2,700. The house was moved back and this gave an opening to St. Claude.

This house, known as the "Green House," was used for private rooms for the Brothers. After it was raised one story, the basement was used for athletic purposes. In 1927, the management came to the decision to buy the remaining houses and lots fronting Esplanade Avenue and St. Claude, a one-story building on St. Claude, and two houses and lots on Kerlerec Street. The price paid was pretty stiff, $41,000—the proprietors raising their prices when they learned that the Brothers wished to buy their lots. Three of the buildings were fitted up into class rooms and private rooms for the ever-increasing faculty. The one-story frame building on St. Claude Street became the Provincial's headquarters. With these purchases St. Aloysius now owned nearly the whole block bounded by Esplanade, Rampart, St. Claude and Kerlerec Streets, except a private residence and the French Freemasons' lodge on Kerlerec and N. Rampart.

In 1928, Brother Paul was succeeded by Brother William. The school continued to grow; each yearly enrollment was a record-breaker. St. Aloysius was now an all-city high school as it drew pupils from every parish in the city, and even as far as Destrahan, La. It was at this time that the Commercial Department became outstanding. The typewriting department in particular, which was under the tutelage of Brother Theodorus, received great honors. For some years its pupils were awarded the championship of the state in the contests held.

It was at this period also that the school was benefited by the law granting free school books to all state pupils. Governor Huey P. Long, of Louisiana, had put through the legislature a bill for free books. This he did to help along the poor of the State. He included the Catholic Schools in his bill; but, as always happens when there is some benefit to be derived from public funds for Catholics, a number of bigots created trouble. The question was fought in the courts and brought before the Supreme Court of the United States which decided favorably on equal rights granted to the Catholic Schools.

In January, 1930, Brother William resigned as director,



St. Aloysius High School Gymnasium, New Orleans, La.

and Brother Julius was appointed to succeed him for the remainder of the session. In the summer of 1930, Brother Lambert was chosen to direct the school, which he did for one year. He was named as Provincial in 1931, and Brother Martinian succeeded him as director.

Brother Martinian, by his jolly disposition and helpful ways, created a happy spirit among the faculty and the pupils. The school grew in favor so much that the roll surpassed 800. The exigencies of the discipline, management of the school and community affairs of the establishment became so great that Brother Martinian had to relinquish the direct management of the school, and turned it over to the able and active Brother Martin.

The faculty and Alumni had long and often contemplated an up-to-date gymnasium and assembly hall. When the new school was built an assembly hall had been provided, as we have stated, but owing to the rapid increase in numbers it had to be divided into class rooms. At last, Brother Martinian, towards the end of his administration, found the opportunity and means of erecting a gymnasium, through the encouragement of the Provincial, Brother Lambert. The gymnasium was completed and dedicated on November 24, 1937. We here present the account taken from the "Aloysian" of December 7, 1937.

> The wonderful dream cherished for many years by the faculty, friends and students of St. Aloysius College—the completion of the gymnasium—has been realized.
>
> Much credit is due Brother Martinian, and his most able faculty, under whose guidance and supervision the gymnasium was begun immediately after the close of the 1936-'37 school session. With untiring efforts and perseverance, the Parents' Club, and the Alumni also, worked enthusiastically toward the realization of the much needed school gymnasium.
>
> The new building is situated at the corner of Kerlerec and St. Claude Streets, with the main entrance on St. Claude. The magnificent structure, erected entirely of brick and steel, cost approximately $50,000. It is the most modern and best equipped gymnasium in our city. Among the special features are the collapsible stands seating about 1,400 fans. There will be tennis, indoor baseball, and basketball practice courts lined off. General assemblies and indoor activities will also take place here. The steam-

heated building will provide much comfort to the students, especially during inclement weather.

The faculty, friends and students of St. Aloysius High School anxiously awaited the great day on which the new gymnasium was dedicated. On Wednesday, November 24, the eve of Thanksgiving day, his Excellency the Most Reverend Archbishop Joseph Francis Rummel, bestowed his blessing on the building. The ceremonies began at 10 A. M. A procession from the presbytery of St. Augustine Church, proceeded down St. Claude Street to the gymnasium where dedicatory exercises took place.

* * * * *

In October of 1937, Brother Martinian was made Provincial of the Province, and Brother Lambert was appointed to succeed him as director of St. Aloysius. Brother Lambert was already favorably known to the patrons of the school; he had already spent a year here as director and so the good will of the former administration was readily given to him. Brother Martin still directed the school activities. Through the great kindness of Mr. Robert Maestri, Mayor of the city, the school playground was covered with a coating of asphalt. This proved a great convenience for it did away with dust and mud in inclement weather.

In October, 1938, there was held in New Orleans the Eighth National Eucharistic Congress. All Catholic Institutions of the city gave their utmost endeavors towards its success. St. Aloysius was very prominent in its participation. Brother Constantius, who had made his Sodality of the Blessed Virgin one of the best in the city, was chosen vice-chairman of the Missions Committee. Booths for missionary activities displays were placed in the Municipal Auditorium, the headquarters of the Congress. The Brothers of the Sacred Heart had one of the most interesting exhibits of the entire display. Brother Stanislaus of the Province of St. Hyacinth, brought down from Canada a most comprehensive collection of African art, industry, and workmanship of the natives. These were arranged most artistically and attracted daily large numbers of visitors. Several of the Brothers spent their time at the booths, instructing the people about the different objects and informing them of the Brothers' Missionary activities.

Most Reverend Joseph Francis Rummel, S. T. D., LL. D.
Archbishop of New Orleans, La.

The gymnasium was now built, and thoughts were turned towards the building of a cafeteria. A small alcove on the ground floor of the residence had been used and the pupils waited in line in the weather for their lunches. The question of a suitable cafeteria was one of the unsolvable questions because of finances. At last, the great friend of the school, Mayor Maestri gave assistance by offering relief labor to build it. Plans were drawn up, but as the idea grew so did the plans to include a two-story building with four class rooms; and further changes were made to include a three-story building with private rooms for the Brothers on the third floor. The plans were made by Brother Martin, who gave his untiring energy to the successful development of the project.

Three class rooms had been placed in the old buildings bought in 1927. They were but makeshifts, opening directly on the street and it was hard to keep them presentable or in any state of repair. The Brothers' quarters were scattered here and there in any nook or corner that could be an excuse as a sleeping room. It was high time that decent primary class rooms and private rooms were built.

The building was begun in September of 1941, and completed in May '42. The four class rooms on the second floor are large enough to accommodate about thirty-five boys each, and are equipped with every modern class room convenience. There are sixteen private rooms whose furniture was donated by the Mothers' Club, ever solicitous for the Brothers' comfort. With the many conveniences, the Brothers after years of patient waiting could enjoy a quiet restful hour and a refreshing night's repose. The class rooms were occupied at the beginning of May, and the Brothers occupied their new rooms on May 13, 1942.

The Cafeteria was not completed until the summer and was first used at the September opening. It is spacious, well lighted, and has a tiled floor. It has a well appointed kitchen with all modern improvements.

The old buildings which were so unsightly were demolished. The administration building was moved to the front corner of Esplanade and St. Claude. It was enlarged and raised about twelve feet to afford room for garages, work shops and a tool shop underneath. There are five private rooms, and a large council meeting hall adjoining the Provincial's private office. The Brothers' residence has also been remodeled; the walls were painted, the chapel redecorated, the passageway leading into the residence was embellished and is enhanced by a charming view of the grand winding staircase, the feature ornament of the building. The Brothers' community room has been enlarged to accommodate about forty Brothers; it is light and airy, and the soft grey tint of the walls makes them agreeable to the eye. The kitchen and dining room were tiled and refurbished in the summer of 1943.

With all these ameliorations and improvements St. Aloysius can boast of an educational plant most worthy and serviceable for its work. At this writing pupils are still attracted, so that many applicants have to be refused. The roll has reached beyond the 980 mark (March, '44).

Just as Brother Lambert was finishing his term of office, he celebrated his golden jubilee as a Brother. The faculty took occasion for celebrating it in a very solemn manner. On Thursday, October 7, at 5 P. M., the Most Reverend Archbishop Rummel blessed the new buildings, gave Benediction, and dined with the Brothers in their new dining room. On the morning of October 8th, all the faculty and pupils assisted at Mass and received Holy Communion at St. Augustine Church. The pupils were then given a holiday in honor of the jubilarian. On October 9th, the faculty and the Mothers' Club assisted at Mass and received Holy Communion in honor of the jubilarian, and at noon a grand banquet was served by the Mothers' Club in the new cafeteria at which over sixty Brothers from the different houses were present. Rev. Brother Albertinus, Superior General, was present for all these functions which were of an informal nature.

On November 1st, 1943, Brother Lambert was appointed director of D'Evereux Hall, Natchez, Miss., and Brother Martin succeeded him. This was a happy appointment to faculty and students. Brother Martin had directed the school's activities for a number of years, and his happy, informal ways had endeared him to all.

All the Catholic High Schools of New Orleans are overcrowded, so much so, that they have to refuse hundreds of applicants yearly. St .Aloysius, built in 1925 for 500 pupils, has an enrollment of nearly 1,000. This condition deprives many Catholic boys of a Catholic education.

The Most Reverend Archbishop, Joseph Francis Rummel, has taken cognizance of the fact, and has established a Youth Progress Program. He instituted a drive for this purpose in which he called for $2,050,000. He was successful beyond all expectations.

St. Aloysius College is to get a fair share of the proceeds. In anticipation, the Province bought a beautiful piece of property of seven acres, in the growing residential section called Gentilly. A fine school to fit all modern educational requirements, an auditorium, gymnasium and residence will be built there.

2. *St. Mary's School*

We have already spoken of St. Mary's Church which served for a long time as the Archbishop's Chapel. A congregation of Creoles and Italians began to grow around this church and to form a congregation. It was felt that a school for Catholic boys should be established near it. For this purpose Rev. Father L. A. Chassé, the chancellor of the Archdiocese, wrote the following letter to Brother Athanasius in 1888:

(A Translation)

> My dear Brother:
>
> Not knowing if it is possible for me to see you at Bay St. Louis, as it is my intention, I beg of you to make, with good Brother Arnould, arrangements necessary for the opening of a parochial school of St. Mary's under your direction next September.
>
> It has long been the desire of my heart and I am happy that strenthened by your well known intentions, Brother Arnould can offer his aid this year. Monseigneur Leray not only approves the enterprise, but encourages it with all

> his power, and gives to it his Archiepiscopal benediction. I am greatly persuaded that it will be a success, and I have the sweet confidence that starting from next year we will need a vaster and more commodious locale.
>
> For the moment, let us content ourselves with what we have. With the choice of a good director for the school, I believe we can count on a hundred pupils. It will be a nursery for the Academy, and at the same time much good will be done in the parish, and your community will gain in influence.
>
> Brother Arnould knows the needs fo the school, as to French and English, and as he will be the director I think I can rely on him. He will know how to plead and gain his cause with you. An increase in the number of his personnel increase, his expenses, and unquestionably the revenues of the school which I abandon to him, will be more than sufficient, and will furnish him with an ample harvest of spiritual merit, a good compensation for the work to be done.
>
> Awaiting the pleasure of seeing you, my dear Brother, let us place together this new foundation at the feet of Jesus, under the protection of Mary, and by our fervent prayers and our good will call upon the Sacred Heart, the God of love, Who has always loved children so much.
>
> Truly yours in Jesus, Mary, Joseph,
>
> L. A. CHASSE,
> Chancellor.

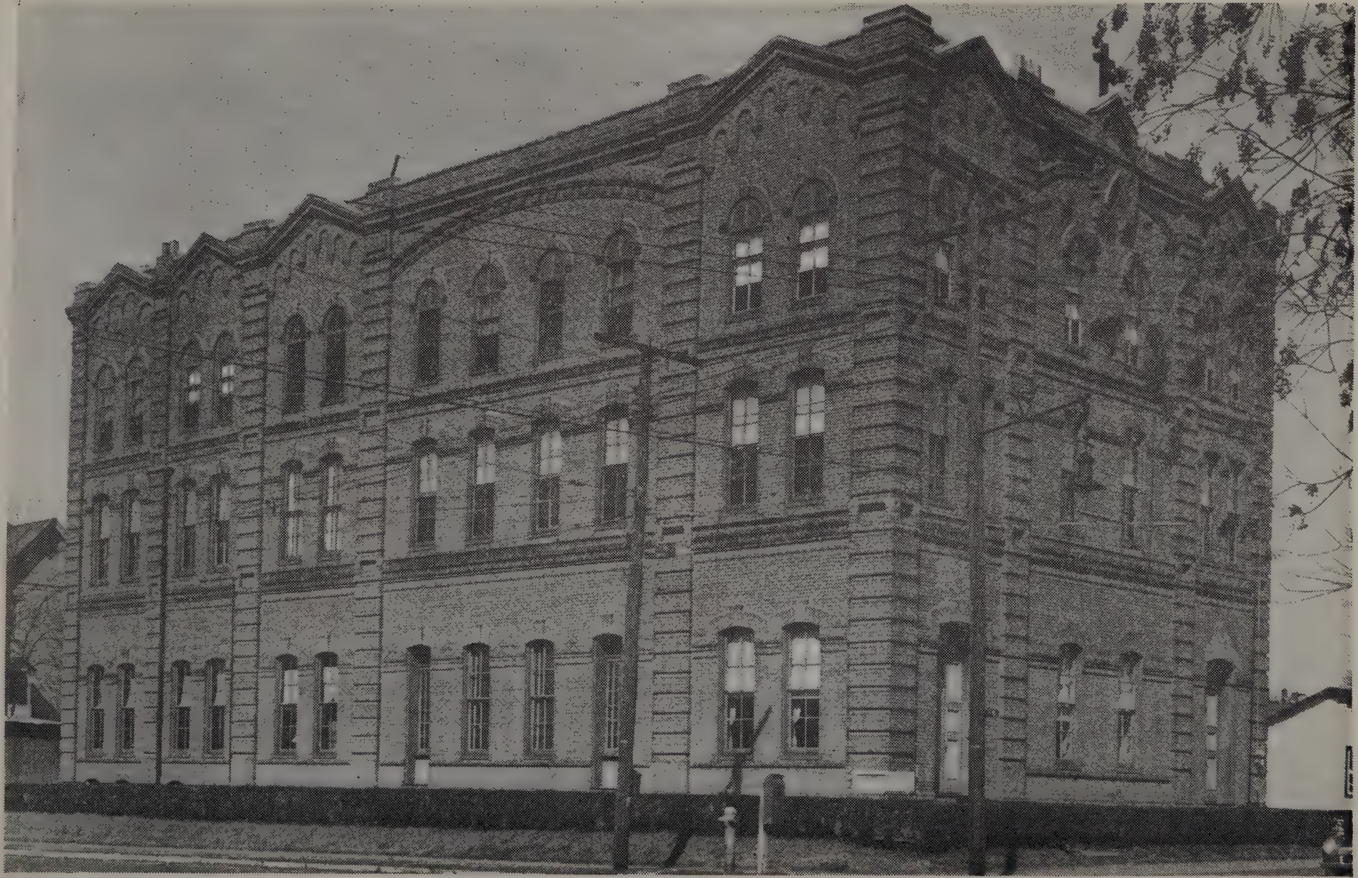
The school building was a small, dilapidated, two-story structure in the rear of St. Mary's Church. Access to the school was through a narrow passageway opening on Chartres Street. The building contained two class rooms, ill-lighted and ill-ventilated, unfit for school purposes. The Provincial had refused it in 1885, as being unfit and unsanitary. The same answer had been previously given to Father Raymond, and to Archbishop Leray. Still no improvements were made to it.

Nevertheless, Brothers Arnould and Justin favored the request of Father Chassé, and relying on the promises of the letter, Brother Provincial sent two Brothers to teach the school in October, 1887. They lived at St. Aloysius, a few blocks away. Brothers Odilon and Alfred were the first teachers. For the first years there were enrolled about 60 pupils. They were mostly Italians, who were fast replacing the French in the Vieux Carré. Most of their fathers worked in the French Market nearby; they made good money, but lived very economically. The patrons of this school were those too poor or too parsimonious to send their sons to St. Aloysius. The Brothers conducted the school on what they could get for tuition, and though the rates were low a fair income was received.

During Brother Germain's time, the roll increased greatly, numbering over 100 pupils. The space was pitifully small and the class rooms so crowded that as one teacher who taught there expressed it. "There was barely room left for the teacher so that, when the visiting director came, the teacher had to give his place and go out of the class room." The playgrounds were exceedingly skimped and though there was a large enough space to afford a larger yard for the boys to play, most of it was taken up by a garden for the Clergy.

Several times, the Brothers hinted for more spacious accommodations, but no one seemed to sympathize with them—they met with indifference. The clergy wanted the school, saw the good work done, but spent nothing to make the work more agreeable.

Because of the unhealthful surroundings and the crowded conditions, a number of teachers sent there became sick. When St. Aloysius College moved to Esplanade Avenue, St. Mary's school continued to function. The teachers' dinner had to be sent them, and it was often very unappetizing. Considering all these difficulties, the Provincial abruptly closed the school in 1895, at the end of the session.



St. Aloysius College, Vicksburg, Miss.

CHAPTER X

ST. ALOYSIUS COLLEGE, VICKSBURG, MISS.

After the Civil War Vicksburg experienced a great degree of prosperity; immigrants were attracted by the railroad and levee building, and the river trade. Few Catholics settled here until the great tide of German and Irish immigration when many families of these immigrants came to live in the city. Later the Italians came in numbers.

French and Spanish missionaries visited this district from time to time before the American occupation; but we do not find a permanent priest until Father M. D. O'Reilly took up his residence here in 1839. Father O'Reilly was pastor in Vicksburg when Bishop Chance arrived in the diocese in 1841, but he died shortly afterwards. He had bought the plot of ground on which St. Paul's Church now stands, and had erected a frame church. Several priests visited Vicksburg for a number of years. We find the next permanent pastor, Rev. Stephen H. Montgomery, the founder of the present St. Paul's, which was dedicated in 1849. Priests of French extraction next ministered here, but they were not popular with the German and Irish element. At last, Rev. Jeremiah O'Connor was sent to St. Paul's in 1858, and gave entire satisfaction. The Catholic population was growing, but many of them were rough pioneers. Communions and attendance at Mass were very poor for such a large congregation. It was felt that Catholic education should be introduced, and Bishop Elder was asked to do all he could to get Brothers for a boys' school.

Much to the regret of the congregation, Father O'Connor was removed in 1859, and Father F. X. Leray was made pastor. The war came and this splendid priest became chaplain of the Confederate forces at Jackson. He endeared himself to all by his deep interest in the soldiers' welfare, and his devotedness during the yellow fever epidemics.

After the war, Father Leray turned his thoughts towards

Catholic education, the subject most dear to his congregation. He now thought it opportune to establish a boys' school under the charge of the Brothers.

Later, Father Leray found what he thought a favorable opportunity and he wrote the Provincial the following:

> Vicksburg, April 18, 1869
>
> Brother Athanasius, Mobile
>
> Dear Brother:
>
> I have just bought a house for the Sisters of Mercy, or rather, they have bought it themselves through me. They have no need for that house just now, and as it would be suitable to start a school for boys, I now request you to send me Brothers, if possible, as soon as you can. They could have the use of the house until such a time as they were able to get a location and build for themselves. This way of starting the Brothers, might prove ultimately an advantage to the Brothers as they would suit themselves better. Let me hear from you and give details in regard to what would be required for the start.
>
> Very respectfully,
> F. X. LERAY.

This offer was rather vague, and did not appeal to the Community authorities. In the meantime, the Catholic growth continued, so that in 1872 there were numbered 1,000 parishioners. They were generous both to the church and to the orphans. The Bishop reports of the parish that "It was the richest or next to the richest congregation in the diocese. It is not improbable that eventually Vicksburg will be the proper place for the Episcopal See."

Father Leray was promoted to the Bishopric of Natchitoches and later was made Archbishop of New Orleans in 1877. Father J. H. McManus, his assistant, was made pastor. Father McManus was a young man of noble physique and was already experienced in missionary life. He knew what his people most desired—a Catholic boys' school—and immediately set to work to build one. On the corner of North and Grove Streets he built a noble structure, intending it for a grand college. He then had wished to retire from the pastorate of Vicksburg and become the college's first president, and with the help of other clerics as teachers, he saw grand prospects ahead. The building was begun in 1878, the cornerstone was laid in July and its completion was rapidly approaching when good Father McManus was stricken and died of yellow fever in the worst epidemic that ever visited Vicksburg, which carried off one-half of the population, in the fall of 1878.

Father A. Oberfeld succeeded him, and with a school building on his hands, his efforts turned towards getting Brothers. In August, 1879, the following request was forwarded to Brother Provincial:

> Vicksburg, August, 1879
>
> Rev. and Dear Brother Provincial:
>
> I asked Brother Sylvester from Natchez the other day to carry with him to you a petition for some Brothers of the Sacred Heart to take charge of our grand and beautifully built St. Aloysius School. I would have asked you long ago, but I did not think I would succeed as well as I really did in the erection. Brother Sylvester promised to bring the matter before you; so did Rt. Rev. Wm. H. Elder, our Venerable Bishop. I hope the Bishop has asked you before I do. Now, dear Brother Provincial, you may have great confidence in complying with our wishes. A Catholic School conducted by Brothers will certainly succeed here, and I sincerely promise on my part to leave nothing undone to that effect. I am willing to give you all the advantages that perhaps have not been offered to you anywhere before; suppose you will take the School and give us some good, English speaking, and capable teachers from among your Brothers. We have about 3,000 Catholics here. Material for instructions will not be wanting. For the poor that are not able to pay themselves, I intend to have a fair every year, so that compensation can be given to the Brothers for teaching them as the Sisters of Mercy have done, who have succeeded here so admirably. Please inform me immediately, if I may entertain any hope to see your Brothers here this year. I will then send you over money to come and see the school, or else I will come to Bay St. Louis to see you there personally concerning the matter. Even if you can send but three Brothers in the beginning if they are efficient we can arrange things, so as to make a start even if the Brothers have to stay and eat and drink with us in the house; we have a large residence; or some other way. If there is any way possible under the sun, please, do not confound my hope! Send some Brothers.
>
> May the Holy Ghost and the Loving Heart of Jesus guide you to dispose favorably over the Catholic youth of Vicksburg. The whole Congregation is praying.
>
> Yours in the Sacred Heart of Our Lord,
>
> H. OBERFELD,
> Pastor of St. Paul's Church,
> Vicksburg, Miss.

Bishop Elder endorsed this petition in the following letter:

> Jackson, Miss., Aug. 13, 1879
>
> Dear Brother Provincial:
>
> Will it be in your power to take charge of our school in Vicksburg?
>
> Rev. H. Oberfeld, the Rector, writes you on the subject. I beg of you, of your zeal for religion, and your charity to us, do, if possible help our poor boys there to be saved. You know something about the place: the most populous in the diocese, and too many of our boys there have already gone wrong. They are very dear to the Sacred Heart of Jesus and Mary, and they must be dear to yours and to those of your good Brothers.
>
> I am travelling and I cannot write as much as I would.
>
> I go to Vicksburg Friday, and next week to Baltimore. I will be glad to hear from you. But it will be more expeditious for you to commuicate with Father Oberfeld.
>
> We have built there a good house, and the people are disposed to do all in their power.
>
> Pray for me.
>
> Your faithful servant in Christ Jesus,
>
> WILLIAM HENRY,
> Bishop Adm. Ap. Natchez.

Brother Athanasius was glad to send the Brothers to Vicksburg for he foresaw a great future for them in that city. No copy of the original contract is on hand; whatever is known about it is from actual procedure and practice. It appears that at first the Brothers were guaranteed a salary of $50 a month each. The Brothers collected the tuition fees, and as these were generous, the collections exceeded the salary. Therefore, the Brothers attended to the minor repairs and purchased the school furniture and furnishings required by the unexpectedly large attendance.

In reply to an inquiry as to when to send the Brothers, Father Oberfeld sent the following telegram:

> Sept. 2, 1879. Yes, let the Brothers come on. Send complete instructions how to finish and furnish the College. Will defray expenses of telegraphing and traveling.

The following Brothers arrived in Vicksburg and began the school session on October 16, 1879: Brothers Victorian, director, Charles and Robert. They opened with few boys, but during the session the numbers grew and another teacher, Brother Theodore, was added in March.

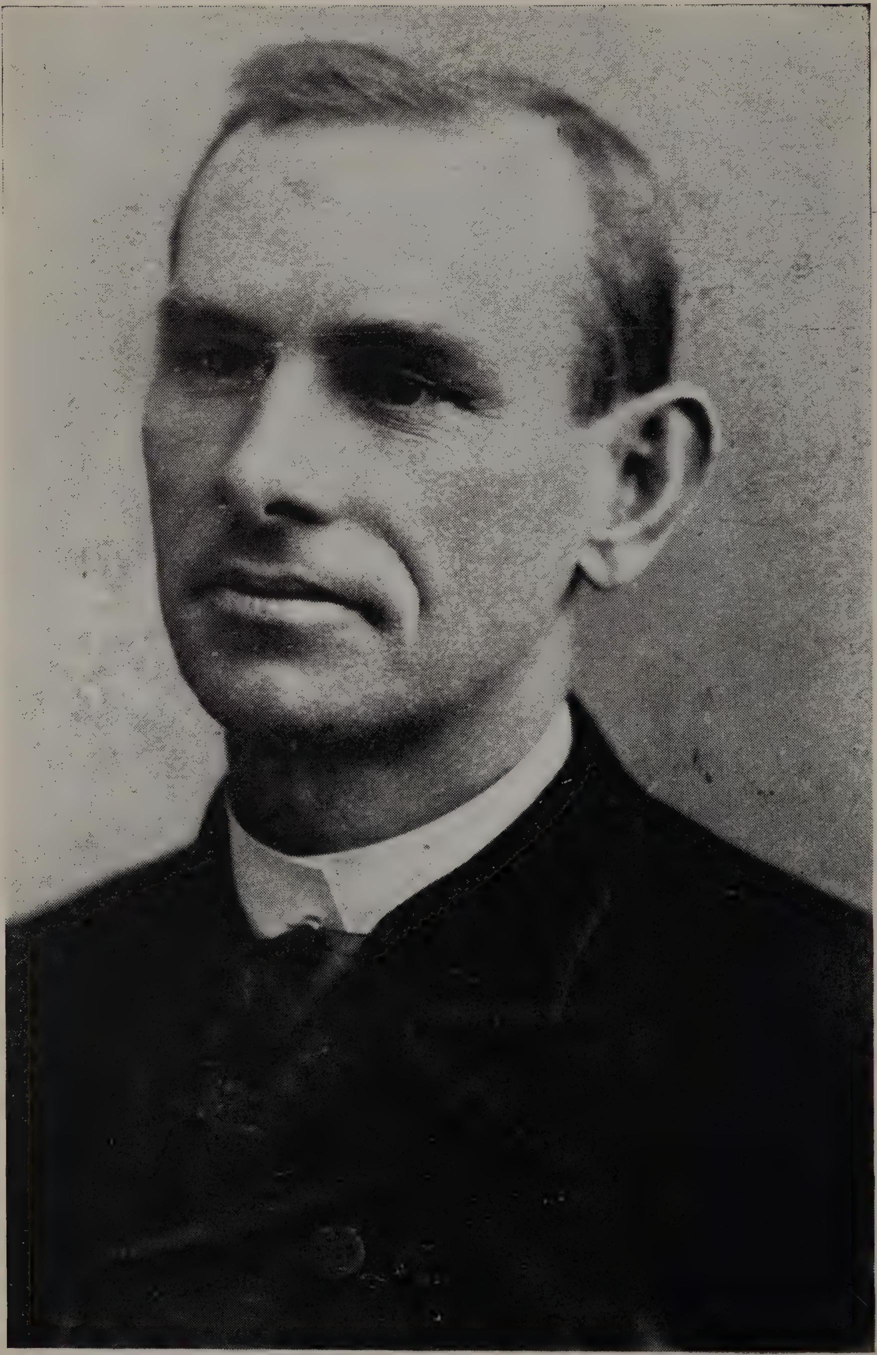
The school building, called St. Aloysius, was a massive brick building, 80 feet long, 55 feet wide, and 55 feet high, with a flat roof. The two bottom floors were for class rooms, and the top floor for the Brothers' quarters.

The school began with a small enrollment, but rapidly increased in numbers. As the public schools were not well organized at that time, and their equipment and conveniences were poor, many Protestants and Jews were attracted to St. Aloysius. The tuition rates were graduated according to classes, and the poor Catholics were entered free. The curriculum was that of the present day high school with emphasis on the commercial branches.

Brother Victorian was removed from office in December, 1882. Brother Theodule, the Master of Novices, at Arthabaskaville, Canada, who during that session was travelling for his health, was sent to Vicksburg temporarily. He arrived in Vicksburg about December 10th, and remained there until he returned to Canada about the middle of April of 1883. Partly through his efforts, but mainly through the prudence, wisdom and energy of Brother Charles, the school grew in esteem of the public.

At the beginning of the session of 1883, Brother Stanislaus was sent to direct the destines of the school. The numbers grew until there were seven teachers. The school's reputation increased and Protestants and Jews continued flocking to the school in such number that they threatened to outnumber the Catholics. This influx of non-Catholics would have been a source of apprehension and a detriment to religious instruction, for in some classes the percentage of non-Catholics exceeded the Catholics, had not the director with ever watchful solicitude seen to the thorough training in Christian Doctrine by the Brothers. The Jews were not averse to studying Gilmore's Bible History of the Old Testament, in fact, they were encouraged to do so by their Rabbi.

In 1882. the Brothers built at their own expense, for $1100 a large pavillion on the playground. It was to be used as a gymnasium and an auditorium, and a place of refuge



Brother Charles

in bad weather. It could seat 1,500 people, and had a well appointed stage with very gorgeous scenery. Half of the playground was a hill that had been partially cut away by the city, leaving a perpendicular wall against which the pavilion was placed. The Brothers had dug a cellar in the side of the hill, and the top was used as a vegetable garden. Between the main building and the pavilion was a two-story structure used for the kitchen and Brothers' dining room. In the pavilion were held those famous exhibitions and class plays that have been the tradition of the old boys to this day. The yearly school closing was an event eagerly anticipated by the town's people.

Brother Charles was named director of the school in 1889, and remained its head until 1895. He had been a teacher at the institution since its foundation and was most popular with the parents and pupils. It was he who gave St. Aloysius its high intellectual standing and made it one of the outstanding educational institutions in the State. He was of small stature, energetic and far-visioned. A good conversationalist, he attracted many by his magnetic ways and won the love of his pupils by his genial and sympathetic manners. He knew the pitfalls by which youth was endangered and he felt that something should be done to care for them during the idle hours after school, or for the undirected activities of those pupils who had finished. He, therefore, formed his young men into an association that by their continued contacts with the Brothers and their school companions, and by healthy pleasure and good reading, and pleasant conservation would avert many of the temptations into which neglected youth is likely to succumb.

They had club rooms on the lower floor of the school building, and a bowling alley was built near the stage of the pavilion. Here they met nightly, without restraint, engaged in games of all kinds, or talked about their experiences. Because of the simple, natural personality of Brother Charles, they felt free to go to him with their troubles and problems, and he directed them wisely toward the goal of good citizenship and Christian and Catholic principles. The club was undenominational; all Catholics, Protestants and

Jews met on an equal footing of good fellowship and brotherly feeling. Today, the best people of Vicksburg, Mayors, lawyers, bankers, shop keepers, mechanics, and business men, are the products of the "Brothers' School," as it is affectionately called; and the older men will tell you how they owe their success, if not material at least moral, to the sympathetic advice of Brother Charles.

His address given at the founding of the Alumni Association on July 1, 1889, is pertinent of his work and career. We give here some extracts:

> I should indeed be callous of heart and indifferent of spirit did I not feel myself flattered by your presence here this evening. Disclaiming, however, any praise for my humble efforts in your regard, I account myself happy and proud in being able this night to extend my sincere felicitations to the venerated pastor of St. Paul's Parish (Father Picherit) and the few esteemed representatives gathered about us, for this most desirable fruition of the hopes of the good people of St. Paul's congregation. Be it ever remembered, my dear young friends, that it was the grace-given devotion of these good people for the cause of religion and education which inspired the erection of this college . . .
>
> In the whole compass of objects which claim the admiration of mortals here below and of the angels above, there is no spectacle at once so magnificent and so sublime as that of a resolute young man struggling through years of patient conflict amid a thousand and one pitfalls to win for himself an honorable and useful career . . .
>
> Pleading the liberty of an old teacher, permit me a word of advice. I would wish to see you all become men, chivalrous of honor in your mutual relations with one anther, prodigal of deed in all works that call forth men's sympathy and the play of their noblest instincts: self informed on all public questions of our country's welfare, reverent of mind and piously respectful towards all legitimate authority, more especially towards ecclesiastical authority.

The roll of pupils continued to mount to 300 and the average attendance is between 200 to 300 at the present day.

The large element of non-Catholics at the school has fostered a great good will among all the denominations of Vicksburg. Here, prejudice is less pronounced and a feeling of brotherhood is manifested among all the citizens. In the period of the Ku Klux Klan, which held almost universal sway over Mississippi, that nefarious society could get little foothold in Vicksburg. The Protestants had seen the lives of the Brothers at first hand, they knew what they had been taught and they could not be swayed from their friendship towards the Catholics by any insidious propaganda.

Father H. A. Picherit had succeeded Father Oberfeld as pastor of St. Paul's in 1881. He was a hero of the Confederates and of Yellow Fever Days. He was an eloquent preacher, but with a pronounced French accent. Father McConkey succeeded him in 1899, and in 1904 Father James Mallin replaced the latter. Father Mallin was a great friend of the Brothers. He had the simplicity of a child and a very tender heart. He loved the company of the Brothers, and often invited them to his house when he was lonesome, or came to spend some pleasant hours with them at the school.

In 1908 the Brothers felt that they should introduce into the school's curriculum various activities to keep up with growing demands. This of course required more extended space, particularly as the high school department demanded more courses. In 1908 Brother Berchmans, then director, asked Father Mallin to build an extension to the school. Father Mallin saw the necessity and called a meeting of his trustees. The addition, extending along Grove Street was to be 40 ft. long, as high as the old building, and of the same architecture. The cost was to be $15,000. which had to be borrowed. The parish, in order to lighten the burden of the congregation, asked the Brothers if they were willing to pay the interest at 6% on that debt for five years. Concerning the new building and the interest, Father Mallin wrote to Brother Isidore, Provincial, in following words:

> Mr. Donovan, the architect, drew plans for the improvement of the College, which consists of an annex on the west side of the school on Grove St. There will be a basement which has a dining room, kitchen, pantry, store room, and wash room, so that the present frame building where the dining room is, can be removed. The first floor will have two class rooms with a folding door between, which can be thrown open at any time, leaving one large hall.
>
> The second floor, has two class rooms and the third floor in both the present building and the annex, will have bed rooms. The present dormitory will be divided into

> eight bed rooms with a hall through the center to the community room which will remain as it is . . .
>
> The lowest bid on this work was $15,000, to be finished in ninety days. The Trustees are enthusiastic to complete the improvement and make it as safe as possible for the children. They can borrow the money at 6%, but cannot pay the interest on it, because we are already burdened with $8750 debt, which we are paying off now. So, they wished me as President of the Board, to write to you, and ask you would the College pay the interest on the $15,000 borrowed at 6%? They are anxious to do the work and heartily would go ahead with the building. Should the College not take on the burden of paying the interest for them, the improvement will fall through. Enthusiasm will cease, and probably many years will elapse before anything will be done to the College.
>
> The Brothers know that the improvement is necessary; also that through the improvement will come more students. Also that it will be a great benefit to the Brothers . . .

The Provincial agreed to this proposition and the following contract was drawn up.

> July 27, 1908
>
> The Brothers of the Sacred Heart agree to pay to the Trustees of St. Paul's Church, Vicksburg, Miss., the sum of $900 a year for five years, said sum being the interest at six percent (6%) on Fifteen Thousand Dollars ($15,000) to make an addition and other improvements to St. Aloysius College, Vicksburg, Miss., directed by the Brothers of the Sacred Heart, on condition that the addition and improvements now proposed for the College be carried out by said trustees.
>
> BROTHER ISIDORE
>
> TRUSTEES: John Brunini, W. J. Jaquith, J. C. Kearney, H. H. Miller, M. J. Fousse, Fred J Groome, C. J. O'Neill, S. E. Trainor, M. J. Mulvihill, A. F. Garvey;
>
> REV. J. J. MALLIN,
> Pres. and Treas.

In 1914 the pavilion was torn down. The hill that had obstructed the play grounds had long been cut away by the city, so the pavilion was left in the middle of the campus. It had become old and shabby; it was not used any more for entertainments; it could not be used any more as a gymnasium because of the dust, and the Brothers' old dining room in the frame building, was not used any more. Consequently it was thought best to tear down both buildings.

This cleared the play ground from all incumbrance, and the whole could be used for baseball and other school games.

In time Vicksburg improved its public school facilities. New High Schools were built with all the modern improvements and accessories that catch the eye and the admiration of people. A number of the non-Catholic patrons were carried away by these improvements, and sent their boys to the new high schools. The Yazoo & Mississippi Valley Railroad shops which had given a fine living to a number of the Catholic patrons of the College, closed down, and left a number of families without work. For these causes the school felt a diminution in its roll and in its revenues, and the number of pupils depending on the Brothers' charity increased. But this state of affairs did not last long. Many of the non-Catholics found that equipment did not mean efficiency in teaching, and they gradually drifted back to the Brothers' school. Those who had worked in the shops found other work, and finally adjusted themselves to a changed situation. The school today is in as prosperous condition it has ever been in its history.

The directors who succeeded Brother Charles were: Brothers Daniel, Gabriel, Alphonse, Berchmans, Lambert, Macarius, Martinian, Theodorus, Bonaventure, Paul, Gerald, Ignatius and William. They were progressive men, good managers, and abreast of the solid progress taking place in the educational world. The fame and reputation of the institution has grown through successive administrations, and the "Brothers' School" is still the pride of Vicksburg. Brother Ignatius was again appointed principal in 1945.

②
CATHOLIC HIGH

1) Old St. Joseph's School, Donaldsonville
2) Catholic High School

CHAPTER *XI*

ST. JOSEPH'S COMMERCIAL INSTITUTE

Donaldsonville, La.

When Father Dubernard took charge of the parish in 1885, one of his first cares was to establish a boys' school. He asked for the Brothers, but at the time, the Community found itself short of men. Still, Father Dubernard was given hopes of getting teachers, and he proceeded to build a school and Brothers' residence. On September 27, 1886, he reported to Brother Osmond the following:

> The school house will be ready at the end of the week, and the Brothers' residence is rapidly building. I think that both buildings can be occupied by November. I would be glad, however, if Brother Arnould could come and visit us immediately after his arrival from France. He could give me some information that I cannot get elsewhere concerning the school. If you could spare two or three days, it might prove very useful to our foundation. However, I think that I closely followed your instructions and that when the Brothers come, they will be satisfied with what has been done.

The closing of Charleston, S. C., freed a number of Brothers, and Brother Provincial could now send teachers to Donaldsonville. Brother Arnould had been destined to be the first director, but having gone to France that year, he did not return because of his ill health. The following Brothers were appointed: Brothers Aloysius, director, Theodore, Alfred, Heribert. They opened school on December 20th with about seventy boys. The school was very primitively built. It was of wood and set upon brick pillars, two feet high, the weather boarding was of inch rough planks twelve inches wide set upright, and the joinings were covered by three inch strips. The class rooms were large enough with rough flooring not carefully joined so that, according to the jokes of the Brothers, the pupils when not very busy at their books, could let down their fishing lines between the cracks and catch enough crawfish for their dinner. The desks were clumsy forms at which the pupils sat without any comfort or rest for their backs. The residence was as convenient and as comfortable as any house of the poor. All was put together as economically as could be.

The school was located on the eastern edge of the town on an extensive plot of ground belonging to the church. On the east were sugar cane plantations, on the south was the Catholic cemetery, and on the west and north, were the back yards of residences. Access to the church was by an alley way through which funeral corteges went to the graveyard.

COPY OF THE CONTRACT

The Rev. Dubernard and myself, Brother Aloysius being present, made the following agreement in reference to the school at Donaldsonville, said agreement to begin next session, 1887-1888.

We are to send three teachers who are to receive a salary of fifty dollars a month each. If the attendance exceeds 120 pupils, a fourth teacher shall be sent whose salary should be forty dollars a month.

School expenses such as coal, wood, tuition bills, etc., shall be paid by the parish.

French shall be taught in each class for about one hour each school day.

BROTHER ATHANASIUS

Donaldsonville, March 12, 1887

We give here Brother Aloysius' impressions of the place:

Donaldsonville, March 12, 1887

My dear Brother Osmond,

I write this letter partly to give you news, and partly to give you official information in respect to our school here.

Owing to the description I had written to the Provincial, I believe he had intended after he had seen the place, to recommend some improvements on the school building and school furniture; but now that he has seen that long barn, its magnitude, its shape, and its construction, now that he has seen the look of the church and of the pastoral residence, inside and outside, and in general the look of other buildings here, he has concluded to let Rev. Dubernard carry out unmolested his original ideas, whatever these may be, in fixing the school. During an informal visit which the Provincial paid the Rev. Dubernard the day after he came here, he told the Provincial that he had come to the conclusion to pay, during the next session, a salary to the Brothers of $50.00 each per month, and that he was thinking to collect the tuition himself, and whatever he would get over the sum required to pay the Brothers, that he would apply it to improvements on the school or to help the colored schools. I think his object was in talking thus to make us believe that there was money in it. Brother Provincial and I talked the matter over between ourselves during the past few days. Yesterday evening after school he took me with him to see Rev. Dubernard and have a business talk with him. He received us very kindly and said he had intended to come to see us to talk business. After talking on several questions, some about school and some about other things. He said he had concluded to pay the Brothers a salary next session of $50.00 each per month for 3 teachers. That he was thinking to collect the tuition himself and in case it would come to more than the required salary he would make improvements on the school, etc. I told him that his plan of collecting tuition himself would not work for the reason that it was impracticable. We told him the best way would be to guarantee, as he had concluded to do, a salary of $50.00 each. If the tuition amounted to that, well and good, if it made more than the required salary it should belong to the Brothers. We told him that this arrangement would encourage the Brothers to make and keep the attendance as large as possible. He would not agree to that. He could let the Brothers have the school and make what they could or he would give a salary and they would give him an account of what was over if any. We have an attendance of 54. Every boy pays full price, but I know for certain, because Dubernard himself told me, that he pays for a good number of them. They take the bill to his house and he gives them either the entire tuition or that part which he had promised to their parents at the opening of school. The Brothers are not supposed to know who pays or who does not pay. If Dubernard thought we were receiving like a decent salary I feel sure he would not pay for these any longer and for that reason and because this is a small place I was not at all sorry when Brother Provincial accepted for next session the terms of $50.00 each per month; school expenses such as coal, wood, brooms, bills, etc., to be paid by the parish.

Yours,

BRO. ALOYSIUS

The next day, March 13, Brother Athanasius sent the following note to Brother Osmond:

Enclosed I send you a memorandum of agreement with Rev. Dubernard. Put it aside for future reference in case any of the parties were to forget what has been agreed upon. Brother Aloysius tells you what have been his impressions. I think we will have a good school here where much good may be done, as long as Rev. Dubernard will be pastor. I leave tomorrow for Natchez.

In the summer of 1887 Brother Aloysius was transferred to St. John's, Indianapolis, and Brother Alphonse was made director. This was his first appointment as head of a school. He was young and vigorous and full of that enthusiasm which distinguished him throughout his life. He became very popular with the people, and the school's average attendance was about 135 pupils.

On the night of August 22, 1888, a severe storm broke over Donaldsonville. The Brothers Alphonse, Theodore, Gonzaga, Alfred and Gabriel, who was then visiting Donaldsonville, on a soliciting tour for pupils for the College at the Bay, were in the community room in recreation after supper. The building began to shake so violently that the Brothers thought it was about to fall apart. As they thought the school building would be safer, as it was a one story building and less exposed to the wind, they went there for greater protection. They lighted blessed candles around one of the pictures of the Sacred Heart before which they knelt down to say their night prayers.

Before long, they were alarmed by the sound of creaking, straining, jarring and tearing of timbers and the building crashed down upon them. Brother Alfred had time to rush through the door, and, in a panic, ran to the rectory spreading the news that all the Brothers had been killed. A rescue party was organized, and when it had got to the place they found the Brothers emerging from the ruin. Brother Theodore had rushed through the door, but was pinned by the falling wall. Happily it had fallen against the fence posts, and was thus held up. Brothers Alphonse and Gabriel were in the middle of the building which by a dispensation of Providence, separated into two parts, and falling on each side, left the two Brothers safe. Brother Theodore had found shelter along side the fence posts, and although a little bruised and scratched, he did not suffer any serious injury. Brother Alphonse suffered some external injury, but after some time was able to resume his work.

The city of Donaldsonville placed the public school building at the Brothers' disposal till their building was repaired. This did not take long as the building was the simplest kind of structure, and was thrown together again in the same style, size and material as the former.

In 1889, Brother Alphonse was sent to found a school at Manchester, N. H., where, as we have seen, he did such fine work . Brother Theodore replaced him as director of Donaldsonville. Brother Theodore was a man of most lovable disposition and without the least guile. His heart was so tender that he could not bear to see any one in distress, and often his simple confidence was imposed upon. He was a poet and the soft accents of nature played upon his impressionable character, while he had not a suspicion that there were in the human heart craft and cunning. All was sweetness and light to him and when his pupils and inferiors did not respond to his affections he was cut to the marrow. He was greatly loved and esteemed by the people, and they were happy to have him a visitor to their homes, for he could, with his amiable and pleasant conversation, grace any home. But good Brother Theodore was not the type of a man of which directors are made, so he was replaced by Brother Odon in 1892.

Under Brother Odon's direction the school continued its progress and popularity. He was ever watchful for its welfare, and he had a great devotion and interest in his pupils as is summed up in the following farewell lines to the Graduating Class of 1895:

> My thought for you, my dear Graduates, is expressed in one word, 'Courage'. This is the sentiment which has buoyed you up during your long years of study; let it still be your guiding star as you launch your untried ship upon the billows of the world. This word as you know, comes from the latin word 'cor' which means heart. Courage then, go forth with a big heart. Meet the difficulties of life bravely. Though we sever the band of teacher and pupils on this occasion, be assured you will ever find in me a sincere friend. I will watch with anxious affection your progress no matter what may be your avocation. As I bid you good bye, I will add once more, "Courage!" You have been my consolation in the past. May you be my pride and the pride of dear St. Joseph's in the future. Good bye, and God bless you!

Brother Dositheus succeeded Brother Odon in 1895. "The Daily Times" reports on June 9, 1896: "St. Joseph's

Commercial Institute of this city has received from the Columbian World's Fair Commissioners, a handsome bronze medal that was awarded to the Institute for charts of pen work of exceptional merit that the Institute had on exhibition at the Fair in Chicago." Brother Dositheus was succeeded in 1896 by Brother Francis (Quintinus) who died in April 1898, and Brother Louis Emile succeeded him.

Brother Louis Emile remained at the head of the School till the beginning of the session of 1903. He was a conscientious man, deeply religious, loyal to what was most conducive to the community's welfare. His administration was most prosperous, for he was an excellent school man and a most painstaking teacher.

On a Sunday in June 1901, at about 10 o'clock, during High Mass, the residences across the alley from the Brothers' school caught fire, and soon spread with lightening rapidity to the school and residence. The Donaldsonville Fire Department was inefficient and nothing could be done but to let the fire take its course. With the help of friends the Brothers saved a few of their effects, but had no time to do much, and about 12:30 P. M. all was destroyed. Brother Osmond was on his way from New Orleans to pay a visit to the Brothers; from the train he could see the fire and when he arrived he was given a warm reception, as he expressed it. The Brothers remained in Donaldsonville for a week as guests of Father Dubernard, and some were then ordered to Bay St. Louis, while Brothers Louis Emile and Brother Florent were sent to help found Metuchen.

Father Dubernard immediately set about making plans for a new building. To raise funds he had to sell some of the church property.

The new building was placed further back on the lot near the plantation line in order to obviate further danger of fire. It was a much better building than the old one, though flimsy enough. The Brothers' residence was a two story frame building. The school proper, a one story building divided into three class rooms adjoined the Brothers' residence. It was placed on brick piers two feet high; the roof was of sheet iron, the walls were of board, hard oil finished. The sills, joists and studding were of such flimsy material that when one walked about, the room would shake. During penmanship practice one had to be very quiet for it was impossible to write decently when anyone was stirring. Still pupils were attracted to the school, recognizing that the teaching was solid.

Brother Louis Emile was succeeded in 1903 by Brother George, a man of nervous energy, and a most excellent teacher. It was during his administration that the Alumni Association was established, whose purpose was, according to its constitution:

> The advancement of education in the town; public speaking; awarding of medals; benefits given for the school; active cooperation with the faculty; keeping in close contact with the young graduates of each year, and devoting their time to secure good Catholic companions for the youth of the town; participation in all the parish activities, whether they be of a religious, educational or social nature.

Brother George was succeeded in 1906 by Brother Louis Felix, and in succession by Brother Macarius and Brother Ilbertus. In September 1909, another tropical storm struck Donaldsonville. It blew a gale all day increasing in intensity till 9 P. M. The school and residence were so badly shaken and the rain poured in torrents through the roof that the Brothers had to take refuge in the rectory. When morning came it was found that the residence though badly shattered was still habitable, but the tin roof of the school had rolled up in a pile. As the town was pretty well battered, labor was in demand every where, and it was difficult to get workers to roll back the roof in place. School was held as usual in the class rooms with naked rafters open to the sky. Happily, the weather was exceptionally fine and after two weeks workmen were found to repair the roof.

Brother Theodosius was made director in 1913. He was a man of sanguine character, over-enthusiastic in every undertaking. He had the love of his pupils and the esteem and confidence of the parents. He established an orchestra in the school, conducted a boys' choir, and was an inspirational leader in all athletic events.

The school was growing and making a greater educational name for itself. The school's accommodations were being taxed by numbers, and the Brothers' residence was too small for the increasing faculty. The efforts of the Provincial, Brother Maurice, for improved accommodations seemed to produce no effect. At last, he lost patience and wrote to the pastor Father J. M. Massardier, successor to Father Dubernard in May 1913, as follows:

> While I feel thankful to your Reverence for your many expressions of good will toward the Brothers, I cannot but grieve to know that the present buildings are far from being as good as might justly be expected, and especially that your lack of resources will not permit you to better these conditions for many years to come.

He then informed the pastor that he would be compelled to withdraw the Brothers at the close of the session. Father Massardier replied that he was sorry that the Provincial was taking such a radical step, but could not build a brick school at the present time.

When the people heard there was a danger of losing the Brothers, they became greatly alarmed. The prominent Catholics called a mass meeting and a good number of non-Catholics attended. Addresses were made by Father Massardier, the Mayor and representative attorneys. All were unanimous in their expression that the closing of St. Joseph's would be a deplorable calamity, and one which would reflect much discredit upon the community. A subscription list was opened and in a short time $2662.00 were pledged. Brother Theodosius was put in charge of collecting the funds, and an appeal was sent to all the members of the Alumni Association. Site and plans were discussed. The site proposed was the square of ground next to the church on which the ruins of the old church still stood, and for the building a large part of the bricks of the old church could be used.

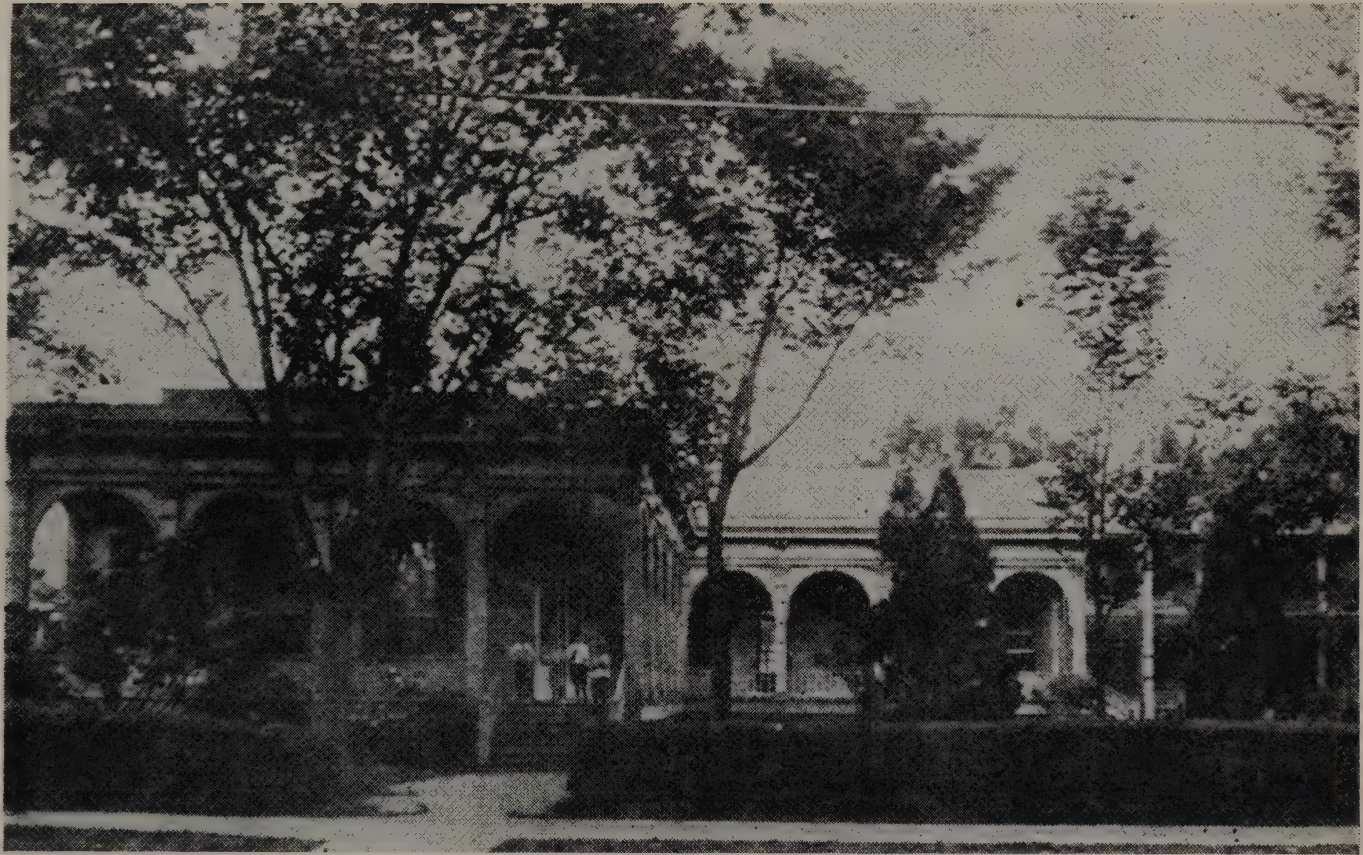
While these activities prevented the closing of the school, nothing of a serious nature was done for some time. It was not till after the death of Father Massardier when Father C. Chambon succeeded as pastor in 1916, that things took a turn for the better. Father Massardier had put up a large, palatial presbytery. Father Chambon found the building too large for his convenience, and built himself a pleasant cottage on the site of the old church, and turned the presbytery over to the Brothers. The following is taken from the Donaldsonville Chief of August 26, 1916:

> Through the untiring energy of Rev. C. M. Chambon, the school will soon be moved to more commodious and convenient quarters. Father Chambon recognizes the worth of such an institution, is proud of the good work accomplished, and is doing all in his power to build a school which will be the pride of the parish.
>
> The palatial residence erected by the late lamented Father Massardier, has been turned over to the Brothers. Here the High School department will be installed in three spacious and airy rooms, on the lower floor, while the second floor will be devoted to the private use of the Brothers.

The one story frame building was moved from the alley to a plot near the presbytery, and still serves as classes for the grammar grades. As there was a large airy garret lighted by dormer windows above the Brothers' rooms, and also a number of private rooms in the rear, the Brothers resolved to take in a few boarders, to help their revenues.

During the World War I, the school caught the martial spirit, and, under the direction of Brother Damien, a veteran of the Spanish American War, a military company was organized among the older pupils. On May 18, 1918, a service flag of 110 stars blessed by Father Chambon, was raised on the campus with solemn ceremony.

Brother Herman succeeded Brother Theodosius, and after two years he was replaced by Brother Bonaventure, who remained head of the school till 1926. The school had lost caste during Brother Herman's administration, but under the vigorous directorship of Brother Bonaventure, it soon regained and increased its numbers. Other directors have been Brothers Wilfred, Robert, Alexis, Arthur and Edmund.



Old St. Vincent's Academy

CHAPTER XII

BATON ROUGE

St. Vincent's Academy — Catholic High

Father Delacroix, who had been pastor of St. Joseph's Church since 1866, often felt the need of a boys' school taught by trained men. When he was clear of his church worries he turned his attention to this cherished project. It was through the united efforts of Father Delacroix and the Society of St. Vincent de Paul, that the Brothers were called to Baton Rouge in September 1891. Brothers Felix, director, Urban, and Raymond were the founders. They opened the school on the second floor of a store building across from St. Joseph Academy on Church St., and their residence, a poorly equipped cottage was some doors north on the same street. The Brothers were greatly hampered in their teaching for lack of accommodation, and they endured hardship in their incommodious dwelling. They had been promised a new school building and residence on a beautiful and spacious plot of ground on North Street facing Church Street. This piece of property had been an old burying ground, which had been seized by the U. S. Government during the Civil War. It adjoined the grounds on which Louisiana State University was built. Efforts were being made by the Church authorities to get a quit claim on the property, but without success for a long time.

As the surroundings of the school and residence were undesirable, the Brothers left Baton Rouge at the end of the first session. In the meantime every effort was made to secure the desirable U. S. property. A bill had been introduced in Congress for the release of the property with every prospect of success. In fact, a temporary school building similar to the one in Donaldsonville had already been erected on the place and school had been taught by secular teachers after the Brothers left.

By an act of Congress, July 16, 1892, St. Joseph's Church was authorized to use the land quit claimed to it by the United States for school purposes. In 1928, Father Gassler had the quit claim modified so that property was turned over to the church without any restrictions whatever.

Death closed a long and eventful pastorate of Father Delacroix on December 7, 1893; and he was succeeded by Father J. M. Laval, later to become Auxiliary Bishop of New Orleans. Incidentally, it is interesting to note that five pastors of St. Joseph's, Baton Rouge, became bishops.

Father Laval was much interested in the reestablishing of the boys' school. He immediately set to work to get the Brothers back in Baton Rouge. The following contract was signed by the pastor and Brother Osmond:

> The Brothers of the Sacred Heart undertake to build a school and residence, or other buildings which they think necessary for conducting their school, on condition that they shall have exclusive rights of enjoyment of the old graveyard of St. Joseph's Catholic Church, bounded on the east by Uncle Sam St. (now 5th Street) on the north by Louisiana State University grounds, on the west by a private residence, and on the south by North St., as long as they shall keep a school on said grounds.
> (Sept. 1, 1894)

The Brothers had the buildings erected and the necessary improvements made at the cost of $6443.00. Of this sum the Society of St. Vincent de Paul gave $2,000.00 stipulating that the Brothers receive into their school twelve poor boys free every year. The balance of the sum was paid by the Brothers. The second founders of the school which became known as St. Vincent's Academy, were: Brothers Felix as director, Artus, Firmin, and David.

The school was a one story frame building, L shaped, facing Church St. There were five class rooms, and the one at the angle being larger than the others was used for assembly purposes. There was a wide gallery in front and arches suspended the columns supporting the gallery. The residence was a two story frame building, a little to the east of the school.

Brother Felix loved this foundation. It was his conception and he tended it as a favored child. He beautified the surroundings with trim lawns and hedges, flowers and shrubs. He adorned the front of the residence with a trellis on which were trained ever blooming climbing roses, a joy to the Brothers and a delight to beholders. In the rear of the school he planted an orchard of pear trees and kept a plot of ground for a kitchen garden. Back of the lot and on a line of the University property, he built a stable to accommodate the horses of those pupils who came from a distance.

In the rear of the residence he built a commodious gallery for the convenience of the Brothers, and beyond that he put up a two story building with kitchen and store room on the first floor, and a large community room on the second. There was an extensive play ground, well shaded by live oaks, and separated from the University grounds by a high privet hedge.

Brother Felix was one of those teachers who could make the pupils feel that they were learning. He carried them along by his earnest enthusiasm and created in them a desire to learn more. The State University was at that time very unprogressive, the number of students was small, and the curriculum was not varied; nor were the entrance requirements high because of the low condition of education in Louisiana. Brother Felix's graduates were eagerly sought by the University, and they were rapidly advanced along the courses. This state of things continued till Thomas Boyd was made the University's President. He was a progressive educator, and labored hard to advance the University in the educational world. He succeeded in making the institution the pride of Louisiana. He admired and was a friend of Brother Felix, and never tired of praising the thorough work of the Brothers. But he had several controversies with Brother Felix, for he coveted the grounds of St. Vincent's Academy, and sought to obtain them for his school.

Brother Felix remained in Baton Rouge till 1903, when he was transferred to Bay St. Louis as President of the College. He was one of the most admired men in Baton Rouge. His pupils filled some of the most responsible positions in the business of the town. They loved and reverenced him and were grateful for the intellectual and moral training he had given them. Long his name was honored and to this day men now gray, speak with gratitude and praise of their former teacher.

Baton Rouge was at that time a country town with about 12,000 people. The Catholics were few, and had little influence. The school attendance varied from 100 to 150 pupils. Business of the town was poor, and there was room for very little enterprise. The tuition collections were meager and did not by any means compensate for the outlay made by the Brothers. Their only recompense was the good they saw fructifying in the growing staunch Catholicism of the young men, and in the decrease of bigotry, and the increase of esteem for Catholics among the Protestant fraternity.

In succession there were the following directors, each for three years: Brothers Macarius, Fabian and Matthias. The Brothers were fortunate in the pastors of the parish. When Father Laval was made auxiliary Bishop of New Orleans, Father Vanderheide succeeded for a short period. Then came Father Malone who shortly joined the Dominican Order, and was succeeded by Father Van de Ven, who remained pastor till 1904, when he was chosen Bishop of Natchitoches, La. These priests were all personal friends of the Brothers, and did all in their power to aid their work. Father Van de Ven was succeeded by Father J. Solignac.

During Father Solignac's pastorate the school buildings were deteriorating. There were leaks in the buildings that threatened further damages. The estimated cost of repairs was figured at $1200. Now, the Brothers had helped to pay for the building and up to the present had made the repairs, but they felt they could no longer do so as their tuition receipts amounted to a salary of about $35 to $40 per man for ten months. They had agreed to teach twelve poor boys free yearly; but as no poor Catholic boy was ever refused the advantage of Catholic education, the number of free pupils far exceeded that number. Then, there were many at reduced prices. Considering these circumstances, the Brothers thought it an imposition on them to help the parish further with their meager funds. Still they offered to help to the extent of $400. In the controversy, that ensued, Father Solignac was willing to accept the $400; but, while expressing his willingness to help the Brothers, claimed inability to do anything. The controversy continued till there was question of removing the Brothers from Baton Rouge. Happily, through the intervention of Archbishop Blenk, the parish took over the repairs and all was serene again.

Brother Charles became the director in 1911, and remained at that post till he fell sick of cancer in October 1916, when he was replaced temporarily by Brother Theodorus. Brother Charles remained under a radium treatment till March when he thought he was sufficiently recovered to resume his office at Baton Rouge. But he had soon to give up and retired to Bay St. Louis where he patiently lingered till his death in August, 1917.

Father Solignac was transferred to Laureauville in 1911, and was succeeded by Father Drossaerts who remained pastor till 1918, when he was appointed Bishop of San Antonio, Texas, later to become first Archbishop of that place. Father Drossaerts loved the Brothers and particularly admired Brother Charles.

Brother Isidore and Brother Louis Emile were directors each for three years, and then Brother Columban administered for one year. About this period the Standard Oil Company bought a large tract of land to the north of the town, and began building a refining plant. This enterprise was a great boon to Baton Rouge. People were attracted to the town by high and steady wages. The plant grew till it became one of the largest in the world, and a fine water way of thirty-five feet depth served as a highway to carry the large tankers beyond the seven seas. Baton Rouge became a cosmopolitan town. Catholics began to increase and soon the church and schools were too small to hold the increase.

Father Racine, who succeeded Father Drossaerts, began making plans for doubling the size of the church. To accom-

②
CATHOLIC HIGH

1) Catholic High School, 2) Brothers' Residence modate the congregation while the reconstruction was in progress, he put up a two story frame building on the playground of St. Vincent's Academy. The lower floor was designed for class rooms to accommodate the overflow from the school, and the top floor was to be used for a temporary church.

Brother Lambert became director in 1924. The fame of the school was increasing. Many of the graduates of the school found employment at the "Plant", as the Standard Oil Refinery is still known in Baton Rouge. These young men, with their fine business education, as well as their moral and disciplinary training, soon caught the notice of the officials, and were put in the most responsible positions. Seeing this the people of Baton Rouge, irrespective of religious persuasion, began to send their boys to the Brothers so that soon there was no room for all the applicants.

Rev. Father F. L. Gassler succeeded as pastor in 1921. Although over three score years, he was very active and had a wide and undimmed vision. He was one of the best friends and supporters of the Brothers. As soon as he became pastor, he set to work to complete the remodeling of the church, and so great was his interest and enthusiasm that he was often seen working as a day laborer, carrying material to the biulders. The dedication of the church occurred in 1924, on Sunday, January 20. The ceremony was conducted by Archbishop Shaw; the Mass was celebrated by a former pastor, Archbishop Drossaerts, and another former pastor, Bishop Laval, assisted in the sanctuary.

2. *Catholic High School*

When the church was completed, Father Gassler began to turn his attention to the school. The number of pupils was increasing beyond all bounds. The building put up by Father Racine was an eye sore, very inconvenient, and obstructed the playground. Father Gassler set himself to build a school, a gymnasium and a Brothers' residence that would be the pride of the city and the Catholics of Baton Rouge. These improvements began in 1928. Of course, the school and Brothers' residence had to be torn down, and the Brothers had to seek temporary quarters. The governor turned over to them for school purposes, the old University gymnasium. Here class rooms were knocked together. The facilities were poor indeed; there were no provisions for heating the place, and sometimes the pupils had to be sent out in the open to warm up by physical exercise. Happily the weather continued fine, and the Brothers and pupils submitted cheerfully to the inconveniences. It is told by the Brothers who were then teaching there that while the other schools, with all their modern appointments, had many cases of influenza, there was scarcely a case of sickness among the Brothers' pupils at that time.

The Brothers took possession of their new buildings in January, 1929. The school then became known as Catholic High. The people questioned the wisdom of Father Gassler in erecting such a large plant, but he told them to wait and see. Later he was proud to see his vision more than fulfilled. The roll had reached 300 when Brother Lambert was succeeded by Brother Paul. After two years Brother Paul was replaced by Brother Peter.

This was the time of great stirrings in Louisiana and Baton Rouge. Governor Huey P. Long was riding high and in fine fettle. He became the dictator of the State and astonished the country by the magnitude of his building program. He meshed the State with magnificent concrete roads; hospitals and institutions arose by magic. He built a gorgeous State Capitol on the old University grounds, just back of the Brothers' school and residence, and had the hundreds of surrounding acres magnificently landscaped. His darling was the new Louisiana State University which he strove to make the most sumptuous in buildings and equipment in the United States, and he climaxed the whole by a stadium to seat 50,000 people. He was fair to the Catholics, and he included them among the beneficiaries of his State free text books. He was a friend of Brother Peter on whom he bestowed many favors and civilities.

Led by the Governor, Baton Rouge became football crazed. The L. S. U. Stadium was the glorified toy of Huey whose ambition was to have the finest team in the country that money could buy. This craze extended to the other schools in the city. Brother Peter and alumni friends of the school saw to it that Catholic High should make its name in athletics as well as in academical subjects. The University stadium was given over to the high school games whenever the Varsity team was not using it. The fanfare was glorious and the athletes' returns were rich.

Through the fine popularity of Brother Peter and the good work of the Brothers, the school increased to 600 pupils, with 300 in the high school department. Indeed the reputation of Catholic High was such that it was the most popular high school in the country round. Governor Leche succeeded to the governorship and then came the "Louisiana Hay Ride." Politicians, big and little, fed at the public trough; everybody was getting theirs while the getting was good. Presidents of Universities, office holders, contractors, etc. dipped into the public treasury to fabulously enrich themselves.

Governor Leche was an intimate friend of Brother Peter. He often sought Brother Peter's advice, and showed him many favors. Brother Peter was also a friend of many of the most noted men in the State. The school continued its high popularity, and when Brother Peter's six-year term was up, he was tended a farewell banquet, at which hundreds of the prominent men of the city and the State were present.

Brother Macarius succeeded Brother Peter in 1938. He found that the facilities of the school were not sufficient for the large number of pupils. There was, in the rear of the gymnasium a building called "Peabody Hall" that had been erected in 1915 as a model school by Louisiana State University. It was now empty except for the lower floor which was used as storage. Brother Macarius applied to Governor Leche for permission to use some of the rooms for class purposes. In his expansive off hand manner, the governor replied: "Take the whole building if you need it." The third floor of Peabody Hall was taken over by the school.

The building had greatly deteriorated during the years, but the state officials had the class rooms put in excellent condition. Four classes were moved there, and the band took possession of the large science room and adjoining small offices. This relieved the school immensely. The band which was the boast of the city, under the leadership of Brother Oliver, had now a department where there was every facility for practice.

Then came the end of the "Hay Ride". The president of the University, office holders, public officials of all kinds were found guilty of embezzlement, robbery, extortion, bribery to an unblushing degree, and the penitentiary found new inmates. A system of retrenchment was found necessary in the expenses of athletics, and many other extraneous activities that had crept into the body politic and education. This retrenchment had its repercussion upon the schools and athletics were not as lucrative as formerly. This did not tarnish the reputation of Catholic High, for the patrons knew of the good academic work done.

Brother Macarius retired from directorship in 1941, and Brother Casimir took his place. He is a splendid school man. He keeps an interest in every Brother's work, and follows by daily visits to the class rooms the progress of each pupil. As the new regime of the State government was planning to use Peabody Hall for governmental offices, the Brothers had to vacate it. Father Gassler again rose to the occasion, and bought the two adjoining residences on North Street. He fitted the one next to the school with class rooms and private rooms for the boys and Brothers. The other building he turned over to the Sisters, as a girls' grammar school. Still with that, Brother Casimir found himself short of room. At the beginning of the session of 1942-'43 he was compelled to refuse over a hundred pupils who clamored for admittance, and had to promise them a place as soon as one was vacant.

Brother Peter was named principal in 1944 and when reappointed to the Bay in 1945 was again replaced by Brother Casimir.

Top—St. Francis Xavier's School (Second School)
Bottom—St. Francis Xavier's School (First School)

Chapter XIII

ALEXANDRIA

St. Francis Xavier's School

Menard Memorial

In 1882 Father L. Menard was appointed pastor of the parish of St. Francis Xavier, and he continued at this post till 1912. His first care was devoted to the establishment of Catholic Schools. There had been an academy for girls taught by different orders of Sisters; but it was unsuccessful and closed at different periods. Then Father Menard procured the services of the Sisters of Divine Providence, in 1887. When he saw his girls' school established firmly, he turned his attention to the boys' school.

We give, verbatim, from the "Souvenir of Menard Memorial Dedication" the following account of the inception of the boys' school:

> With the Convent School well established, Father Menard took steps to make a reality his long cherished desire to erect a boys' school for the purpose of placing the growing youth of his parish under the influence of men who devote their lives to the education of boys, and preparing advanced young men for commercial fields. The people of St. Francis Xavier readily supported their pastor's efforts, solicited contributions and, on Monday, October 10, 1892, began the construction of the first school building for boys in Alexandria.
>
> The laying of the corner stone was made the occasion for a celebration on October 21, 1892. The ceremonies commenced at the church with solemn High Mass at which Father Menard, as the "Louisiana Democrat" reported the event, "delivered in an eloquent and impressive manner an excellent address, replete with valuable information of the early origin of the highest state of civilization and the expansion from small beginnings of the greatest Republic known in the annals of time."
>
> After High Mass, the parishioners and friends assembled at the site of the new building. The school children sang 'America', then followed the ceremony of laying of the corner stone, the blessing and erecting of the cross on the building. Several addresses by prominent lawyers and

> citizens were made, and the exercises were attended by the most prominent citizens including the mayor.
>
> Father Menard applied for Brothers early in June, 1893. In Brother Osmond's note book we find the following memorandum: "I told him (Father Menard) we should be free to charge whatever tuition we wanted and that the parish, on his own testimony, ought to pay for poor children not able to pay for themselves; should furnish four class rooms and later, if needed, more; with desks, blackboards, etc., should furnish Brothers' apartments for four and even for five Brothers from the start; promised to visit him first week in July provided he accepted these conditions."

We infer that the answer was favorable, for early in July, Brother Osmond, accompanied by Brother Isidore, visited Alexandria. There was a long parley. According to Brother Isidore, Father Menard's manner of conducting the negotiations was provoking in the extreme. He would agree to the conditions of Brother Osmond, but at the same time raise some objection which he deemed very important. When that objection was discussed at length, he found some loop hole to escape and begin all over again, so that the parties separated without coming to a definite agreement in writing. He did agree orally, in principle, to the conditions in Brother Osmond's letter of June 5, 1893. On other points he never yielded; such as repairs and insurance on the buildings. In general, his views prevailed and the Brothers accepted the school without a written contract.

This procedure of an unwritten contract has been the misfortune of many small schools in the South. Schools were accepted without a definite understanding; the Brothers took over the tuition collection; taught the poor boys free; often reduced the tuition charges to a mere pittance, and left other conditions to good will or chance. Often the pastor thought the Brothers were growing rich on the parish, and there was always trouble when repairs had to be made, who should bear the expense.

The Brothers appointed for the opening were: Brothers Felix, director, Robert, Germain and Austin. Brother Felix had just closed his school in Baton Rouge. Classes were opened on the first Monday of September with an enrollment of eighty-seven pupils. The school was near the church, situated on Front St., on the banks of the Red River. It was a two story frame building, having neither claim to architectural beauty, nor finish, nor comfort. On the second Sunday of September, the building was blessed by Bishop A. Durier of Natchitoches.

The tuition collections were poor and the Brothers had to endure hardships unknown or overlooked by the congregation. Father Menard urged the superiors to accept boarders to help pay the Brothers' salary. For a long time the superiors objected for fear of injuring the attendance at St. Stanislaus, Bay St. Louis, as also because of the lack of accommodations, and the consequent need of more men to run such an institution. However, the self sacrificing spirit of the Brothers made the solution possible. They gave up accommodations in their own poor quarters and added the minding and care of the boarders to their other duties. They continued to receive from six to twelve boarders, for a few years, after which the boarding department was discontinued, because of the inconvenience and the strain on the Brothers.

Brother Felix was called back to Baton Rouge to reopen the school in 1894, and Brother Suarez replaced him. After three years he was succeeded by Brother Jerome in 1897. Brother Jerome continued to direct the school till 1903, when he was replaced by Brother Louis Emile.

Two years after the opening of the school, the church rectory and part of the convent were destroyed by fire, on Dec. 29, 1895. As the location was found to be too far from the center of the population, it was decided to move both church and convent to a more central spot. The Brothers were now left at the end of the town, a spot inconvenient for pupils to get to. The Brothers had to trudge one mile daily to Mass in the new church, in mud and slush, in dust and sweat, in bad weather and in good. Alexandria was then innocent of paved streets or side walks. The school's attendance was decreasing and the Brothers petitioned for a new location in 1903. There ensued quite a controversy and there was danger of the Brothers leaving the school.

Bishop Durier had used his influence in 1901 to see that the Brothers' position was ameliorated. In answer to his letters the church advisory Board passed the following resolutions October 13, 1901:

1. That there is no mortgage on the new Church, nor on any other church property in Alexandria.

2. That St. Francis Xavier's Building Association is to wipe out the outstanding liabilities in the future as it has done in the past.

3. That deferring the sale of valuable property might occasion loss.

4. That the College where it stands now with three lines of railway in sight cannot be attended as it should on account of danger arising from continual moving trains.

5. That all money received from the sale will be necessary to erect another school building. The increase of population necessitates larger class rooms, and, of course, a greater outlay.

6. That as the Brothers are not property holders, we do not wish to affix our names with theirs in an application for power of attorney.

Bishop Durier answered this document on October 28, 1901 as follows:

> Rev. L. Menard is authorized to sell the College and the College grounds at the best opportunity in his judgment, with the advices of his worthy Board—he alone to sign application for power of attorney.
>
> Father Menard alone without any building Association yet again with the advices of the Advisory Board, will be the builder of the new College, simply under the rules of the Church and the decrees of the Diocese.
>
> If the Brothers have to vacate the old College before the new College can receive them, they will rent temporary accommodations, and to pay the rent, they will be entitled to take up subscriptions in the parish to the amount needed for the purpose, unless Father Menard and the Brothers agree to meet the need otherwise.
>
> The money from the sales of the old College and grounds, is to be deposited and remain in bank, in the name of Father Menard, until I approve the plan, ways and means for construction of the new College.
>
> And may Divine Providence prosper the noble work!

Negotiations dragged on for two more years, and the Brothers, seemingly out of patience, were preparing to leave Alexandria. On May 19, 1903, Bishop Durier sent the following letter to Father Menard:

> My opinion is that the Brothers should remain at Alexandria on a site of their own, legally and of their own choice. Of course, the good will and consent of Superiors first duly secured.
>
> The old site and building which was put at their disposal should be sold, and the amount of the sale used by the Brothers for their new site and buildings. Said amount to be returned by the Brothers to the Congregation in case that they ever leave, and desire to dispose of their property. My opinion once stated I give no orders, but simply permission on these matters when requested.
>
> Yours most affectionately,
> A. DURIER,
> Bishop of Natchitoches
>
> P. S. Please submit my opinion to the Advisory Board and to the Brothers. By all means, let the Brothers stay!

After this, an understanding was effected. The old building was torn down and rebuilt on the corner of Fourth and Beauregard Sts., next to the church. The community did not have means or money to purchase any property, nor to build a school in Alexandria, but, of its meager store, it gave $500 to help the parish move the school. At this new location the roll began to increase rapidly, and again there was not room to take care of all applicants. Brother Louis Emile who was its director, was a most consciencious and painstaking teacher. He won the affection and trust of his pupils, and through them, the confidence of the parents. His graduates were thoroughly trained in commercial and academic subjects, and were in great demand in the banks and business houses of Alexandria. He remained director of the school till 1913, when he was succeeded by Brother Humbert.

The school building which had been put together as cheaply as possible, soon began to give trouble. Brother Isidore, in 1907 called attention to the bad condition of the roof which had given trouble since it was built. To build a new one would require an expense of $600. He states that with the best will in the world the Brothers could not make the repairs, but would be willing to give $150 toward the expenses. Father Menard answered that he was sorry he could do nothing. "Personally," he said, "I would like to help you; but, thank God, I have nothing."

The Provincial then referred the matter to Bishop C. Van de Ven, who had formerly been pastor at Baton Rouge and had succeeded Bishop Durier as Bishop of Natchitoches in 1904. In his letter Brother Isidore informed the Bishop about the urgent repairs needed. He showed him how the Brothers lived a hard, laborious and self sacrificing life; that to support themselves in Alexandria and have something over and above their expenses for the support of the novitiate, they had to take in boarders, thus imposing on themselves further work and depriving themselves of much necessary accommodations. He stated that the Brothers paid the insurance on the building; bought the school furniture, attended to the minor repairs; and made improvements according to their means. He showed how, when the school was turned over to the Brothers, it was unfinished and defective. The roof was not laid properly; it had been leaking badly from the start; there were no gutters on the roof; the paint on the outside work was so thin, it hardly covered the wood, and the interior was very rough and plain. We have not the Bishop's reply to Brother Isidore's letter, but evidently, something was done to relieve the situation.

Bishop Van de Ven removed his see to Alexandria in 1910, and St. Francis Xavier's church became the Cathedral. Father Menard was made rector of the Cathedral, but resigned in 1912. The Bishop took more interest in the school, and seeing the crowded quarters, resolved to do what he could to remedy the situation. It was determined in 1915 to move the building back to the border line of the public High School property, raise it so as to afford a basement for kitchen, Brothers' and boys' dining room, etc., and to veneer the outside with brick. The contract for these improvements was to be about $3700; but before it was finished the cost was considerably higher. The Bishop found himself in a very embarrassing condition because, as he wrote to the

Provincial, he had expected to pay out $2000 as his share of the burden. He represented that his Cathedral was in a very bad way, was heavily in debt, and that he did not think it fair to saddle it further with debt; so, he begged for some relief from the Brothers. The Provincial and Council studied the situation and decided to allocate to the school building fund $2300.

The Brothers now had a fairly decent school, though their quarters were not much changed. The roll kept increasing and room was again taxed. A one story frame building with two class rooms for the elementary department was built behind the church. Brother Humbert was succeeded in 1918 by Brother Louis Emile, director of Alexandria for a second time. Brother Humbert had been in Alexandria since 1898. One might almost say he had grown up with the town, and he saw a second generation coming to the school. He was an institution there, for few could think of the time that his happy presence was not felt in Alexandria. Another mainstay of the school at the time was Brother Edward. He had been sent to Alexandria in 1906, and remained till 1919. He was the sub director, econome, minder of the boarders, organist of the church and director of its choir.

Brother Louis-Emile directed the school he knew so well for two years and was succeeded by Brother Ilbertus who guided its destinies for two years and then resigned. Brother Macarius, Provincial, on his first visit, seeing the squalid quarters of the Brothers, ordered the boarding department closed in order that the Brothers might have more decent rooms.

The clergy and people of Alexandria always had a notion that the Brothers should erect and maintain their own school. On March 31, 1922, the advisory Board addressed a communication to the Provincial in substance as follows:

> Would you as head of the Order advise the establishment of a College at Alexandria to be entirely under the control of your Order, provided the congregation furnished you with the necessary grounds.

> Owing to the fact that your present location is entirely inadequate to the needs and advancement of Catholic education in Alexandria, are you considering a new location?
>
> We would like a frank and fair expression of opinion as to what the congregation can expect from your Order in reference to the establishment of a College for Catholic education.

The Provincial replied in kind and in substance:

> It would please us very much, and it would be a very splendid investment for our Community, to establish a College under our entire management in Alexandria, but we have no sinking fund and our revenues are inadequate to build Colleges, etc.
>
> It should not be left to the Brothers to consider locations and enlargements of such schools. Throughout the country this is the work of the parishes.
>
> My frank and fair expression as to what the congregation of St. Francis Xavier can expect of the Brothers is as follows:
>
> 1. The Brothers are willing to carry on the school as presently conducted.
> 2. The Brothers will collect all tuition they can, arranging prices to suit the patron's financial conditions.
> 3. The Brothers are willing to teach a number of poor boys free; but the number must be within reason.
> 4. The Brothers are willing to pay for light, fuel and janitor service of the school.
> 5. The Brothers are not willing to pay for the repairs on the buildings, insurance on the buildings, upkeep of the grounds or maintainance thereof, etc.

Again the Provincial states:

> We must once and for all settle the question of repairs, for I see by my files that there has been bickering on this point every time repairs or enlargements are to be made.

The Advisory Board met several times during the summer of 1922, and while no definite understanding was reached between themselves and the Brothers, they consented to buy a lot that would at some future date accommodate a large school with play grounds sufficient for a large number of pupils. A beautiful lot on Elliot St. between 19th and 20th Sts. was secured in June 1922 for $10,000.

Brother Humbert again took over the direction of the school in 1922, and continued in office till 1927. The roll had

Menard Memorial, Alexandria, La.

reached between 250 to 300 pupils; but the tuition collections were poor. In 1923, fire damaged the school. We quote from the "Souvenir Menard Memorial Dedication".

> In the morning of Nov. 4. 1923, the building was partially burned. The fire started on the third floor in the community room of the Brothers, and had gained considerable headway when discovered shortly after midnight, about 12:15 A. M. The firing of shots by some one on the outside aroused the Brothers who grabbed a few articles of clothing and in the stifling smoke reached the stairway with difficulty. When Brother Humbert, the principal, who occupied a room in the rear of the upper floor, was aroused, the fire and smoke was so over-powering that he could only leave the building by means of the fire-escape. The fire department was soon on the scene, and a general alarm brought out the entire equipment. It was a very stubborn fire to fight because of the type of building, a brick veneer with a tin roof.
>
> The fire practically gutted the entire upper floor and partially burnt the walls of two of the rooms on the second floor, going to the ground floor on one side of the building. The structure was protected with insurance to the amount of $11,500.
>
> The contents of the building, belonging practically entirely to the Brothers, were not covered by insurance. The losses included clothing, bedding. furniture, and library. This was partially offset by donations in cash made by members of the parish and friends of the Brothers. Their living quarters being made untenable, the Brothers enjoyed for a time the hospitality of the Sisters of Divine Providence as guests of Father Menard, etc. Temporary quarters for school purposes were obtained in the old Rapides Club Rooms, where school was conducted till February. The building was repaired somewhat, and the school returned to its old quarters.
>
> It had long been realized that in the old building class room space was not ample, and the accommodations and grounds inadequate to give the boys what was really needed for proper class room work.

At a joint meeting of the Parish Finance Committee and the Parochial School Board at the rectory after the fire, it was advocated that temporary buildings be erected on the new site purchased in 1922, to serve as school quarters. On further deliberation and investigation, this was found to be impracticable and financially unjustifiable.

At a subsequent meeting, plans were formulated to erect a new building as soon as possible. The bid for the new building was $63,433. It is a two story brick building of conventional design, and compares favorably with any of the public schools in the city. It was dedicated with solemn ceremony in the beginning of January, 1925, Bishop Kelley of Oklahoma giving the dedicatory address. Father L. Menard who had returned to Alexandria to become chaplain of the Sisters of Providence Academy, was a witness of the ceremony, though taking no part in it as he was invalided. The new school was called Menard Memorial, as a testimony of his long service and in gratitude for his work for Catholic education in Alexandria.

Brother Edmund replaced Brother Humbert in 1927, and in 1929 he was succeeded by Brother Sebastian who continued as director till 1933. As these were the days of depression, the school lost in numbers. Brother Cyril succeeded in 1933, and Brother Julius in 1935.

The State High School Supervisor who visited the school in 1935, gave the following highly flattering report:

> March 19, 1935.
>
> On March 8, I visited the Menard Memorial High School located in Alexandria, La. On the basis of the observations then made, I beg to submit the following report:
>
> In all of its physical aspects—the building, grounds, laboratory, library, furniture, drinking fountain arrangement, the United States flag, the principal's office, the comfortable classrooms, the heating system, etc. — the Menard Memorial High School is in better condition today than when last inspected. The school has all of the equipment necessary to do very satisfactory work. The grounds are beautifully kept. The building is in splendid condition. The wholesome discipline and the thoroughness of work existing here, is nothing new to the school, for these qualities are perennial characteristics of this institution. In spite of the continued depression, the principal and teachers, through hard work and personal sacrifices, are doing everything in their power to make the school as good as possible, and, in this, they have not failed.
>
> The number of high school teachers employed in this institution is four, and the number of elementary teachers is two. In the high school grades are enrolled 94 pupils and in the elementary grades, 72. The library, which is well kept, contains 1,751 volumes, the cost of which being approximately $3,800. During the session 1933-'34, this school graduated 16 pupils.

> The spirit of conscientious work permeates the whole school. The classroom instruction is exceptionally sound and thorough. The progress of studies, the discipline and attitude of pupils, and the general management of this institution, all, impressed me most favorably.
>
> In their manners, their appearance, their language and general behavior, and in their habits of industry, the pupils reflect the atmosphere and spirit of their school. That these students are receiving a sound education and a helpful spiritual uplift, there can be no doubt.
>
> I wish to express my appreciation to the principal, to the teachers, and to the pupils for all courtesies extended me during my visit to this school.
>
> Respectfully submitted,
>
> CHAS. F. TRUDEAU,
>
> State High School Supervisor.

Brother Jerome succeeded Brother Julius in 1938. The school was beginning to get out of the depression, but the community was not getting much benefit from it. Finally, Brother Martinian, the Provincial, petitioned the Bishop and the pastor that in view of the poor returns from the school and the hard work of the Brothers throughout the years, the Brothers be permitted to have boarders. The petition was granted and immediately a number of rooms were fitted to receive them. At present writing there are nineteen boarders, as many as can be accommodated, and the roll has reached near the 300 mark. The Mothers' Club, which, as in other schools has shown such a deep interest in the Brothers' welfare, has put into the Brothers' quarters a cooling system, and made the community room more airy; has installed new toilets and showers for the boarders, and made many other improvements. Mr. and Mrs. J. O. Hussey, great friends of the Brothers, have fitted the new chapel with a splendid altar and tabernacle, and all the prequisites for the sanctuary. It is beautiful in its simplicity, and devotional in its appointments. This donation was presented to the school by that estimable family in honor of the graduation of their son in 1940.

In 1944 the Brothers celebrated the fifty years of their work in Alexandria. Appropriate exercises were held, and the work of the Brothers highly praised by the Clergy and laity. The Bishop, Most Reverend Daniel Desmond, sent the following highly commendatory letter:

Most Reverend Charles P. Greco, D. D.
Bishop of Alexandria, La.

Menard Memorial High School,
Alexandria, La.

Dear Brother:

The approach of the Golden Jubilee of the Menard School arouses my interest. Certainly these five decades have been Golden years. I am proud of the record.

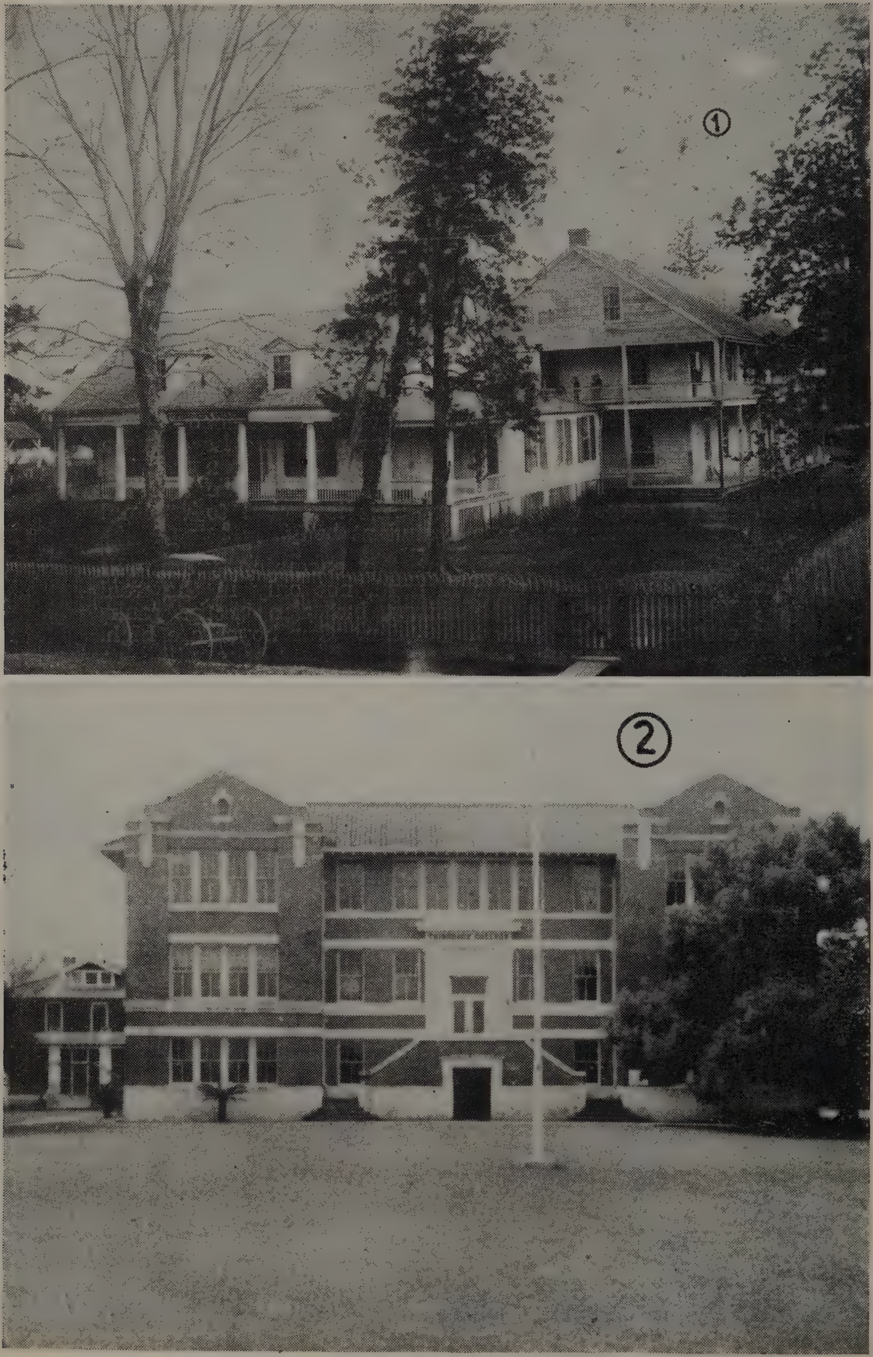
Menard School now, at this present moment, enjoys a very enviable standard. I am well informed as to the curriculum of the school, and in particular of the spirit of scholastic endeavor which exists among our student body.

It was indeed a happy arrangement to introduce the atmosphere of the Military Campus into our school. The recent review which I made of our marching boys was a source of edification to me. It stands to reason that the introduction of the spirit of military discipline and the esprit de corps of a Military Unit is bound to redound in a wholesome way to our student body.

"I am very hopeful that the oncoming years will record new triumphs for Menard, not only in the field of business and the professions, but also in the ranks of our consecrated men in religion. Our hopes are high. We have every reason to expect that our boys will turn out to be a credit to their homes, the Church and to our country.

Sincerely yours in Christ,
DANIEL F. DESMOND,
Bishop of Alexandria.

Brother Gerald, S. C., succeeded to the Directorship in 1944.



1) Old Thibodaux College, 2) New Thibodaux College

CHAPTER XIV

THIBODAUX, LA.

Thibodaux College

Father Charles M. Menard became pastor of St. Joseph's Church, Thibodaux, La., in 1845. He found the people of his parish in a very dense ignorance of their religion, and most careless in its practice. He knew that he could do very little with his flock unless they were thoroughly instructed in their religion. A small public school conducted by Protestants had been established in 1843, and a number of Catholics sent their children to it. Father Menard was alive to the danger of such an education, and he did not rest until he could establish his own schools. He introduced the Sisters of Mount Carmel to teach the girls in 1855. A non-sectarian school for boys had been established by a Mr. Shifferstein called the Shifferstein Academy, and was authorized by the legislature as "Thibodaux College" in 1859. Prof. Shifferstein having gotten into some difficulty, had to leave Thibodaux, and the school was turned over to Father Menard in 1861. We here give Father Menard's account in his memoirs:

> THIBODAUX COLLEGE
>
> For a long time I thought of establishing a Catholic school for boys for which the need was extreme. But the debt which I had contracted for the erection of the Convent did not permit me to satisfy my desire. Finally, on July 18, 1861, a favorable circumstance presented itself. Thibodaux College, incorporated by the Legislature in May, 1859, was ceded to me by the administration in place of Mr. Shifferstein, who was the director and president, and who was removed under vexatious circumstances. I accepted the direction of this establishment, which I transported close to the church. I made several accommodations in St. Joseph's Hall (built in 1855) and the presbytery, and soon, July 27, I published a prospectus announcing the opening of the school for September 2. At the opening I had 21 boarders, and as many day scholars. It was a great success, notwithstanding the implacable competition made against me. Soon,

> the institution prospered and was in great honor. (Note) It is impossible for me to pass in silence all that I found deplorable, distressing and ungrateful in the management of a college in this country. The children are of a deplorable independence; the parents of extreme weakness in their regard. They take sides with their children and blame those who reprove or correct them. Those who teach conscientiously (not for money) should have a large dose of religion and devotedness. They should have great prudence and firmness. They all need great independence at the risk of losing, in the beginning, a number of pupils.

Father Menard does not say how long this school lasted, but he states that in 1868 he established near the canal, St. Aloysius School. This school was conducted by laymen, and had about 50 pupils. There was also St. Valery's School, taught by two ladies.

The people of Thibodaux had a great devotion to St. Valery. When Father Menard went to Europe in 1867, he visited Rome with Bishop Blanc. While there, he begged from the Church authorities a relic of a saint that he could place in his church in order to vivify the devotion of his people. He was given part of an arm of St. Valery, Virgin and Martyr. This he had enclosed in a life size effigy of the saint, and placed in his church, and much good has been attributed through her intercession.

On May 2, 1872, Father Menard bought a piece of property, one acre (arpent) front, and 5 acres deep on the Bayou Road, on which were several buildings. He here re-established Thibodaux College, and transferred St. Aloysius School there. The school was taught by lay male professors, and enrolled yearly 45 to 55 pupils.

The school continued under secular management until 1891 when Father Menard, seeing the success of the Brothers in Donaldsonville, applied for Brothers to conduct his college. Brother Osmond, Vice-Provincial, was sent to Thibodaux to carry on negotiations. He was accompanied by Brother Isidore, who had already become acquainted with Father Menard, while on his annual visitation of the patrons of St. Stanislaus College. The Brothers were received by the old man with every mark of affection, and the discussions were carried on in an amiable manner; but Father Menard was averse to signing a contract. He agreed in substance to turn the school and residence over to the Brothers; to keep both in repair and insured; to give over full control to the Brothers, that they might get a reasonable salary from the tuition collection.

The school was accepted on July 19, 1891, and the following Brothers were appointed: Brothers Suarez, director, Germanus and Ignatius. The residence was a one-story frame building with a garret, and to the rear was the school, a two-story frame building with class rooms on the lower floor and a hall on the second. There was a wide gallery running around the building. These buildings fronted on the Bayou road, and were one quarter of a mile distant from the church. There was a fine brick walk from the church to the convent which had been built by Father Menard in 1882, at the cost of nearly $5,000.

The Brothers taught here for three years. The buildings were old, and in sad need of repairs. Brother Osmond had called Father Menard's attention to this, but as the old man was now too feeble, and getting into second childhood, he could not see why he should make such repairs, for he thought the Brothers were growing rich on their tuition collections. Because of this misunderstanding, Brother Osmond withdrew the Brothers at the end of the session in 1894.

Owing to Father Menard's decline, Archbishop Janssens appointed Father A. Dubourg as pastor in 1895. Father Menard died on January 7, 1896. Thibodaux College continued its work, taught by lay professors. On August 5, 1911, Rev. Alexander M. Barbier, pastor of St. Vincent de Paul Church of New Orleans was appointed to take charge of St. Joseph's, Thibodaux. He was a man of great energy and progressiveness. He was not satisfied with the old broken down Thibodaux College, and set about seeking ways and means of erecting an up-to-date school for boys.

Happily, there was living in Thibodaux a widow of former Judge E. W. Blake, Mrs. Cecilia T. Blake, granddaughter of former governor and the founder of Thibodaux. She had great admiration for Father S. Simon, former assistant, who later died as pastor of St. Augustine's Church in New Orleans, in 1920. She was also a great friend of Father Barbier to whom she donated for the future school her fine property and homestead in 1911. Father Barbier immediately set about building the new Thibodaux College. Plans were drawn for a school with all modern equipment, and ground was broken on March 31, 1912. The building cost about $26,000.

While pastor of St. Vincent de Paul's Church, New Orleans, Father Barbier had become acquainted with the Brothers of St. Aloysius, particularly with Brother Alphonse. When he saw his plans nearing completion he determined to ask the Brothers to direct his school and wrote the following letter to the Provincial, Brother Isidore.

Thibodaux, La., March 7, 1912

Rev. Brother Isidore,
St. Joseph's Novitiate, Metuchen, N. J.

Reverend and dear Brother:

I am issuing bonds, amounting to $25,000, for the purpose of erecting a new college and high school for the boys of my parish. We have already a college with a staff of lay professors, teaching from the 4th grade up to the 12th, and having an enrollment of over a hundred pupils.

Now, my opinion, as well as the sentiment of the Community, would be to have the Brothers with us in this new and up-to-date building we are going to put up, and have ready for the September or October session. We would have better discipline for our boys. And I must say in all earnestness, that the field here is a good one for the future. I have already manifested my desire to His Grace, the Archbishop, who in turn advised me to communicate with you since you had already several houses in Louisiana. I have also spoken to Rev. Brother Alphonse who knows me, and my feelings towards the Brothers. He surely has given me the hope of having your Brothers next year.

His Grace has told me that the salary of each teacher would be about $45.00. So I would be willing to start with, to give this monthly salary, besides furnishing a residence and ground for gardens, etc.

We have now over 500 children in our parochial schools. Not so bad after all. The people of Thibodaux are deeply

> religious. Young men, and men as a rule never miss their mass. They are intelligent, well educated and most of them having means.
>
> Now, dear Brother Isidore, should you be able and willing to take charge of our New Thibodaux College for next session, I would ask you, as a special favor, to let me know your decision before the 15th of the present month, because the present Principal of our College would like to know whether or not we are going to retain him for next year.
>
> Recommending my enterprise to your good pious prayers, and awaiting a favorable reply, I beg to be considered
>
> Yours most respectfully and devotedly in Xto
>
> A. M. BARBIER, Rector

Brother Isidore was glad to accept the charge of the New Thibodaux College under the then ideal conditions. The following Brothers were appointed for the session of 1912-'13: Brothers Theodosius, director, Paul, Florent and Dominic. As Brother Theodosius was sick, Brother Martinian was sent to replace him for a few weeks. As the building was not yet completed, the Brothers taught for some time in the old Thibodaux College. They found a fine new School on a spacious lawn, and in the rear of the school a fine large playground, capable of containing a base ball field or a football stadium. Their residence was the old Blake home, just behind the school. It was an ideal place close to the church; a quiet country spot, dotted by umbrageous oaks, ornamented with orange trees and other fruit trees, and where the Brothers were, without any thought of neighbors, free to relax, to cultivate a vegetable garden; to raise chickens for eggs and the pot, and where the young Brothers could exercise in all athletic sports. Fruit, oranges and peaches and figs, were in abundance. The oranges were carefully put away and, as dessert, lasted till the spring. The peaches and figs were preserved for the Brothers by Mrs. Blake who furnished the sugar from her own plantation. The Brothers also fell heir to Mrs. Blake's horse and buggy. The horse, named "Frank", did faithful duty till 1919. He was getting on in years, and the boys called him 'Civil', signifying that he was a relic of the Civil War. He had the heaves and one could hear him blocks away wheezing down the street. He was finally sold for $5.00 to an Italian gardener who added indignity to his old age by putting him to the plow. One could catch crawfish in the neighborhood, and in rice fields. The Brothers were treated to the succulant 'bisque' which their creole cook knew so well how to make, and courboullion made from the fish, caught in the nearby bayous, streams and inlets. These were such delicious dishes as tempted one to forego one's birthright for such messes of pottage.

The enrollment during the first years was about 100. Boys came from all the surrounding plantations on their horses or in autos. The enrollment did not quite satisfy the Brothers. There were enough Catholics in and around Thibodaux to give an attendance of over three hundred. But many of the people did not sense the value of a Catholic School education. They had their public school, preponderatingly Catholic and taught mainly by Catholic teachers, and they did not see why they should spend extra tuition money at a Catholic school.

The people who were sending their boys to the Brothers were well pleased with the training given at the school. A number of recalcitrants' eyes were opened, for they found that the few dollars spent in such an education produced dividends of scholarship and disciplined character training, and gradually the enrollment began to mount.

In the autumn of 1915, the Brothers' residence burned down. The fire started in the ground sills of the residence while the Brothers were at school. All attempts were made to save the building, but in vain, and there was danger of the school catching fire; but, by great effort it was saved though badly scorched. The Brothers went to live in a cottage on the street in the rear of the campus.

Immediately Father Barbier began the building of a beautiful residence with all modern conveniences not quite so close to the school as the old residence. The building was in process of completion when another disaster occurred. The old St. Joseph's Church with all its rich souvenirs was destroyed by fire on the evening of May 25, 1916. Father Barbier was absent at the time. This was indeed a terrible setback. Nothing daunted, Father Barbier continued the construction of the Brothers' residence, but was forced to economize on certain conveniences he would like to have put into the building. He fitted up St. Joseph's Hall for a temporary church, and set his energies against the time when he could erect a grander and prouder St. Joseph's.

Brother Lambert had succeeded as director in 1913, and continued as head of the school till 1918. He was greatly attached to the place. He liked the people and they in turn admired him. He fitted in most excellently into the life on the bayou, and as he knew many of the planters who had had their sons at Bay St. Louis, when he was there, he had their good will and created a friendly feeling towards the Brothers in the surrounding towns and plantations. A number of them approached Father Barbier on the question of the Brothers' taking boarders, and he wrote the following letter to Brother Provincial, Brother Maurice.

> June 25, 1917
>
> Rev. and dear Brother:
>
> Ever since the New Thibodaux College is opened and conducted by your good Brothers many demands have come to me from families of neighboring parishes to take their boys as boarders or half boarders. Some of them boarded in town, but as a rule, this system did not prove satisfactory.
>
> Now, I believe the time propitious for considering the proposition of taking boarders at our College under the complete management and direction of your Brothers. Thibodaux is centrally located; roads have greatly improved and communications are easier and more frequent, and I believe the 5-day boarders proposition would be well received.
>
> In doing so we could not hurt the attendance at other Catholic institutions, but rather keep boys from attending public schools. This statement has been mentioned to me by many people.
>
> As I consider this trial feasible, and know it to be the opinion of our competent people, I would therefore ask you to recommend this question to your council.

The Provincial agreed to the above proposition and a new agreement was entered into August 10, 1917. Each Brother was to receive $500 per session. The number of Brothers was to be not less than four, and no Brother was to teach more than two grades. Brothers were to fix and collect tuition. The Brothers were allowed to charge and keep fees for typewriting and music and they assumed all expense for fuel, light and janitor service. They were to have exclusive use of buildings and grounds, but were not responsible for repairs or insurance. The Pastor agreed to screen boarders' dormitory and refectory, to provide showers and toilets and pay for upkeep of furniture. He was to receive $2.00 per month for each boarder. The agreement was to terminate June 30, 1922.

There was plenty room for boarders. On the top floor of the school was a large hall that could easily hold twenty beds. As the only extra room needed was a dining room, a portion of the back gallery of the residence was enclosed for that purpose. The boarders gave very little extra work to the Brothers. During the day the boarders were a part of the school; for study period one of the class rooms sufficed, and as there was a very large playground and the weather generally pleasant, they could enjoy out door exercise, or if the weather was inclement, they had the convenience of the school basement. There was very little need of minding as the boys were from excellent families, well brought up, and obedient. It was more of a family life than boarding school discipline. The boys spent five days at the College, coming on Monday morning and leaving for their homes on Friday afternoon, and as they took home their soiled clothes and linen there was no necessity for laundry. The cook, a good gentle motherly soul, saw to it that their meals were abundant and appetizing.

In 1918, Brother Lambert was replaced by Brother Macarius. This was the year of the "flu". Schools had to be closed for three months. The disease played great havoc among the people of the city, and surrounding plantations. Many harrowing scenes were witnessed. There were not enough doctors, nurses or pharmacists to serve the whole community. Father Barbier, like the true priest, worked day and night, visiting the sick far and near, bringing medicine to those in need, caring for the poor and establishing an emergency hospital and burying the dead at all hours. The violence of the epidemic had abated just as the great news of the armistice set the town in a wild delirium of joy.

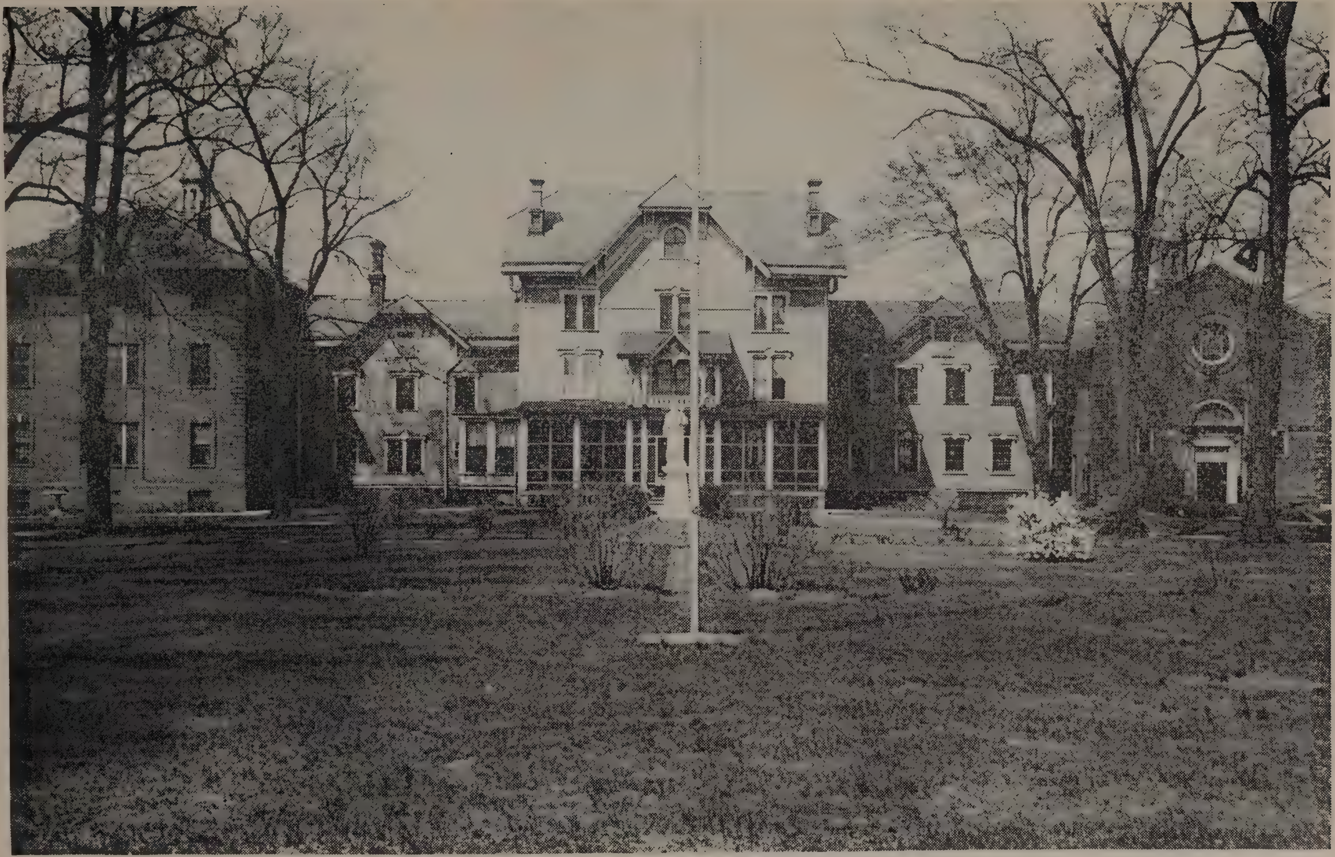
Brother Macarius was made Provincial in 1919, and Brother Theodosius succeeded him as director. This was his second appointment to Thibodaux. He introduced the brass band, and other features which his great energy suggested. He died suddenly from an acute attack of indigestion in January, 1924. He was replaced by Brother William, who was succeeded by Brother Louis Joseph in 1926. Then followed Brother Paul in 1929; Brother Emmanuel in 1930, Brother Wilfrid in 1935, and Brother Casimir in 1936.

During these different regimes, the school prospered. The High school department was accredited by the State, and the graduates by their success in higher schools and in the business world, brought further esteem and greater renown to the College. The number of pupils continued to grow till under Brother Casimir the school found itself at its highest prosperity both in numbers and in good work done.

In 1931, Father Barbier saw his life's work completed. Ever since the fire of 1916, all his energies were directed to gathering funds for a new church. He bought a large plot of ground in the center of the town, and there built a grandiose church, one of the finest in the South. He supplemented this with a magnificent presbytery and a new St. Joseph's Hall, and turned his old residence into a hospital. In 1933, he was elevated to the rank of Domestic Prelate, with the title of Rt. Rev. Monsignor. Worn out by his labors and in ill health, he resigned his pastorate and built himself a home which he called "Beau Séjour" on the site of the former Thibodaux College. Monsignor Ravoire is the present pastor. He continues the good work of Father Barbier, and is a generous helper of the Brothers.

With the building of the new Church, the Brothers found themselves nearly a mile away from it; but as they have a chapel in their residence where Mass is said weekly, and as they have an auto, they do not find much inconvenience for church services.

Brother Paul succeeded Brother Casimir in 1941. This was his second term there. He was one of the founders of the New College. He understood the people of Thibodaux, had many friends among them, and was esteemed by all. The prosperity of the school was still on the increase, and fine work was done by the faculty. Brother Paul had insistently asked to be removed from directorship, and his request was granted at the retreat of 1943. He was succeeded by Brother Anselm, and the latter was succeeded in 1944, by Brother Bernardine, and in 1945 by Brother Claver.



St. Joseph's Novitiate, Metuchen, N. J.

CHAPTER XV

METUCHEN, NEW JERSEY

St. Joseph's Novitiate

We have already seen how, after the separation of the United States houses from Canada, a property was bought in the town of Metuchen, N. J., on Plainfield Ave., to be the future Novitiate of the Province of the United States. This property consisted of more than seventy-five acres of good arable land on which was a large three story mansion, a carriage house, a stable, a large shed for drying tobacco and a servants' residence.

In June 1902, Brother Stanislaus from Indianapolis was sent to Metuchen to get things ready for occupation. He was soon joined by Brothers Louis Emile and Florent, whose school in Donaldsonville had just burned. These last two Brothers were to visit France during that summer. The Brothers were the guests of Mr. Allen, the former proprietor, who did not leave the house till June 17. The Brothers were of course, well taken care of during that time, but as soon as Mr. Allen left, their hardships began. All the former furniture had been removed as well as provisions and utensils. Brother Louis-Emile acted as cook. Brother Florent worked about the place, fitting it for an institution, and Brother Stanislaus was general manager and buyer.

The Community was very poor and in great debt, owing to the purchase of the property. With his meager resources, Brother Stanislaus had to buy furniture and to stock the farm. He attended farm auction sales, and bought second hand implements, plows, harrows, reapers, etc. It would have been better to have stocked the place with new material, for all the "vielleries" as a French Brother expressed it, were in the long run costly in breakage and repairs. But with his limited resources Brother Stanislaus had to save and look for bargains. He bought furniture, crockery, utensils for the kitchen where he best could. He bought legs for tables, and desks at a turning mill, and fitted them to boards and boxes for tables and desks. He scoured New York City for bargains in beds and bedding, and somehow or other, the place was made fairly livable.

In the meantime, Brother Stanislaus carried on an intensive recruiting in the surrounding Catholic Schools. It was a hard task, for no one, neither priests, Sisters, or people had ever heard of the Brothers of the Sacred Heart. But he persevered and soon recruits gathered and Brother Fabian was sent from Canada, as Master of Novices, on June 29, 1902. Brother Damian came to take charge of the farm, and the services of a good motherly Irish lady were secured for the kitchen.

The session of 1902-'03 started with the following faculty: Brothers Stanislaus, director, Fabian, Novice Master, Florent, Damian, Faustus, and Suarez as tailor. Everything was in a crude condition. The Brothers had to work very hard not only to make the place beautiful, but also to fit it for what it was to be—a novitiate. Recruits were coming and many conveniences were lacking, but self sacrifice and devotion soon overcame seemingly insurmountable obstacles.

On November 14, 1902, ten postulants took the habit, and thus the Novitiate was inaugurated. There was at the time no separation of novices from postulants or juniors. All followed the same regime of school and work. As the canonical novitiate had not yet been put into effect, the novices were occupied with secular studies as well as with their religious formation. Among his other occupations, Brother Fabian busied himself with the upkeep of the front and the building of the playgrounds. He graded a large portion of the property to the right of the building into a spacious park-like recreation grounds. He bordered it with pine and elm trees, so as to make an extensive and delightful walk for student meditation or quiet conversation. He planted a vineyard next to the novices' yard, so that, with the hedge of trees and vines, the play grounds were effectively screened from the public thoroughfare.

In France, the Community's property was being confiscated by the government, and all its establishments were being closed. The houses of studies were closed, and the personnel was distributed in the different provinces. On May 28, 1903, Brothers Albertinus, Martinian, Paul and Martin Alexis, with 16 novices arrived from France. This great increase taxed the house to overflowing. The carriage house, some distance to the rear, had to be got ready for dormitory space and class rooms. It was a crude arrangement with little comfort, no toilet facilities, except tin basins and pitchers, but it was the best that the present means could afford.

It had been the intention to erect a new building with all the arrangements, for suitable room and convenience needed for the Novitiate work—a building that would do honor to the place. In fact, a plot of ground to the left of the present building had been set aside for the purpose, and all awaited with eager impatience for the day when such a building could be erected. But, alas, news came that St. Stanislaus College had been burned on June 21, 1903; and as this disaster put the Province in a crushing debt, all plans for future building at Metuchen had to be put aside, and patch work and pioneer work had to continue.

At the close of the retreat of that year, August 15, Brother Albertinus made his perpetual vows, the first Brother to be perpetually professed at Metuchen. On November 21, five of the first novices made their profession.

On November 20, 1904, Brother Norbert, former Superior General, arrived at Metuchen with his faithful companion Brother Exupère. Brother Norbert had visited this country twice; once in capacity as Brother Visitor for the Superior General, Brother Adrian, in 1871, and again as Superior General in 1897. He always kept a precious souvenir of these two visits; the warmth of his reception; the pleasant companionship of the different communities, the frank and free intercourse between directors and inferiors, and the genial liberty of action among all the Brothers.

He had been chosen Superior for life in 1887, and governed the Institute in troublous times and amid contrariety of circumstances till at last worn out by ceaseless obstacles from within and without he begged and obtained permission from the General Chapter of 1900, to retire from the Generalate. When the French government confiscated the Brothers' property in France he retired for a while to Turin, Italy; but, finally obtained permission to come to the hospitable shores of the United States to end his days at Metuchen, where, though an exile and with a heart bruised by the ingratitude of his country which he dearly loved, he was consoled by the warm hearted welcome and hospitable care which he received from his Brothers at Metuchen. Although 72 years of age, he began a new life with courage, fitting himself into the daily life, acquainting himself with the strange language, manners and customs while he endeared himself to all by his gracious ways and humble acknowledgements of the least favor.

On July 1906, Brother Fabian was succeeded by Brother Macarius. Brother Fabian's administration had been a hard one. The most elementary conveniences had been lacking, so poor was the Province in those days. The Novices slept in the former carriage house fitted up primitively as a dormitory. There was no heating system, and often on a severe winter night, the water froze so hard in the basins that the novices had to break the ice before they could wash. In order to save coal for the furnace, cross ties, that had been thrown aside by the neighboring railroads were begged and obtained. This was the only fuel used in the stoves to heat certain private rooms, and many of the novices had to spend their leisure hours cutting the ties into stove lengths with a cross-cut saw. It was a herculean task to collect those ties from the different railways where they were strewn along the track. Many a piece was of bridge-timber length and size, and as the novitiate had no mechanical device for loading them, it took all the strength of the brawny youths to put them on the cart to be carried to a storage place.

There was an ice house on the premises, and in order to keep it filled, a pond was dug at the end of the property where there was a sluggish stream that made a swamp on the place. This pond served the purpose of drainage, of a skating rink, and afforded a means of harvesting ice for the summer months. As with everything else, at Metuchen, this harvesting was done the hard way—by muscle power. One had to wait for zero weather when the ice was frozen to the thickness of ten or twelve inches. At such times the work was easy, and it was much fun to cut it, haul it, and hoist it into the ice house while the weather was crisp and dry. But, in mild winters one had to watch for a chance cold day, and then with ice three or four inches thick, melting while it was harvested, it was a wretchedly long, irritable slushy business. But 'n'importe' as the French Brothers expressed it, there was always enough ice harvested to last throughout the summer.

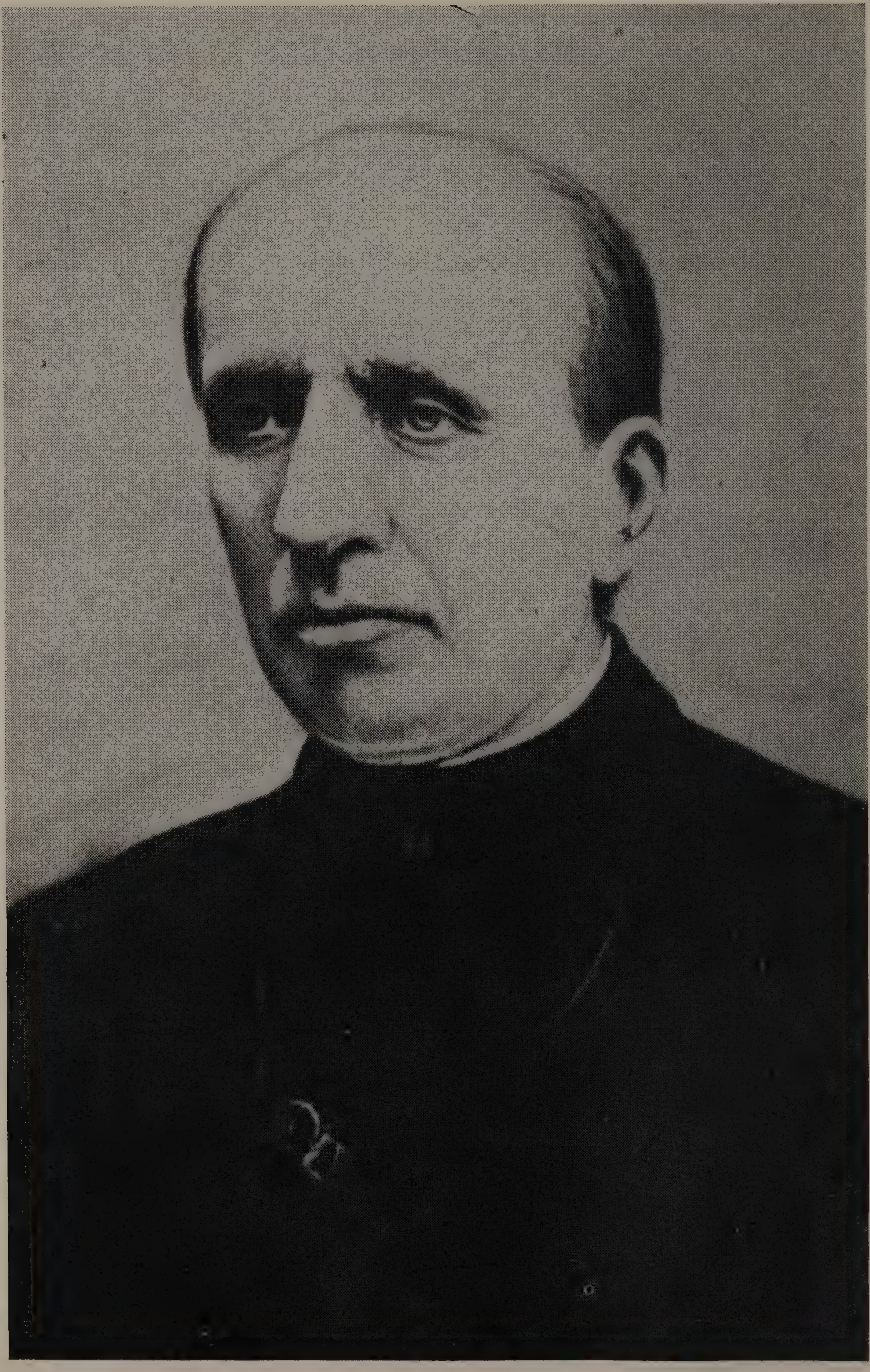
The Brothers were too poor to send the soiled clothes to the laundry. In a lean-to, behind the carpenter shop they set up a furnace with a large open kettle in which the clothes were boiled and then washed by the postulants.

And then there was the farm. There was money enough to buy bread and meat, and sugar and coffee, but little beyond that. So the farm had to be worked intensively to supply the vegetables, the hundreds of bushels of potatoes, the supply of beans for the winter, the apples from the orchard, the grapes from the vineyard for the jelly and preserves. There were the corn, hay and odd crops for the chickens that supplied the eggs, the herd that supplied the milk and butter, and the hard working horses that were used indiscriminately for plow, draft, or carriage. All this work had to be done with second hand or hand made tools—tools that were some times a hindrance rather than a help; tools that had to be coaxed to do the necessary work; tools that had to be wired together for fear of their falling apart; and machines that required one man to drive and another to follow in order to mend the breakage. There were carts and camions and wagons whose shafts or tongues or spokes often broke, and the Brothers had to turn blacksmiths or wheelwrights. It so happened that after some use and much repair, hardly an original part was left. But the Brothers made some stout wagons that could compare with the "one hoss shay", and though cumbersome, held together for divers duties for long seasons.

In charge of the farm was Brother Maximin who left his beloved Paradis with its spanking team of horses that used to skim the hills of Haute-Loire, to come to Metuchen and become the cowman, plowman and coachman at the Novitiate. He could plow a straight furrow, and he gave his best care to the cattle, though "à sa façon". He conducted people to the station in a surrey or phaeton given by some over-charitable neighbor. The vehicle looked new when given, but Brother Maximin often had the misfortune to be spilled on the most frequented street of the town by a broken shaft, spring, or wheel, and the contents of his carriage scattered along the highway. His horses, no matter how well they looked when they were bought, soon developed large hip bones, their ribs protruded and withers became more pronounced, and their heads took the shape of hammers. They were then as he expressed, "vieilles rosses". They were curried, but were not over clean; nevertheless, Brother Maximin, when coachman, sat his seat in royal state, proud to be of service, whether it was to a Superior, a common Brother, or a novice.

There came to Metuchen with Brother Macarius, Brother Theodorus who was to be teacher, and Brother Herman who was to be master of postulants. As the latter could not accustom himself to the work, he was sent to Meridian in November. The Province was now in better circumstances, and the Provincial began to think about certain ameliorations.

On October 17, 1906, Metuchen saw its first death, that of the revered and esteemed Brother Norbert, former Superior General. He had resolved to make his home at Metuchen and die there. He was becoming acclimated to the country, and feeling at home in the novitiate when he began to feel the first symptoms of his fatal malady. Believing he was suffering from a neuralgia in the teeth, he paid



The Reverend Brother Norbert, Third Superior General little attention to it until the pain grew worse. In the spring of 1905, he consulted a specialist who declared it to be a cancer of the mouth. Hearing the fatal news, he resigned himself to God's will, and accepted the excruciating sufferings he was to undergo. The ravages of the malady began eating into his face, and he was compelled to keep his room, under the care of Brothers Osmond, Exupère and Fabian. He bore his sufferings with invincible fortitude till at last he was called to his reward on the feast of St. Margaret Mary.

There was no cemetery then. True, a space beyond the play grounds had been set apart as one, but it was learned that no cemetery could be located within a certain distance of a neighboring property. Consequently, another spot had to be chosen. Permission had to be obtained from the health authorities for the cemetery and the burial. Happily, all approval was obtained within a few hours, and Brother Norbert was buried on October 18th, in the new graveyard plot, the first and dearest of those who are buried there.

The first chapel was a low ceilinged room on the third floor that soon became too small for the inmates. It was imperative to provide more room. The house as bought, had a wing on the right, but none on the left. It was decided to complete the plan by building a similar wing on the left. The work was begun at the end of September and finished at the beginning of February, 1907. This addition gave a commodious chapel, and a novices' study hall or oratory. The first Mass was said in the new Chapel on February 8, 1907.

Other improvements soon followed. A steam laundry was installed and a steam circular saw was bought which did away with the hard gruelling work. Showers were built in a portion of the carpenter shop. A seven foot Statue of St. Joseph weighing 1400 lbs. was placed in front upon a pedestal built by Brother Exupère.

The Manual of Piety used by the Province up to this time had been printed in 1876. It had long been outdated;

Recreation Park, St. Joseph's Novitiate and as many of the prayers had been changed it was decided to print a new edition. Brother Theodorus was assigned to the job. He knew nothing about the printing trade or bookbinding, had probably never been in a printing shop, but he took the work in his stride. He went to a Catholic institution printery in Newark, and took some lessons. He got the advice of certain experts in New York as to what material to buy. A small printing press was acquired, type and other necessary materials were bought and he set to work. Each new problem had to be learned. He had a large paper cutting knife made by Brother Honorius, the carpenter, out of an old saw; he took a few lessons in binding; he learned how to fashion leather for the covers and he found out how to make the red to color the edges. The cold weather often gummed his ink, but by persevering intelligence he did a very creditable job. The result was an edition of about 500 copies that could vie in point of artistry and finish with any of the large New York printeries. He had begun the work on Nov. 12, 1907, and by working steadily in free moments had the edition ready for the summer of 1908.

On July 20, 1909, Brother Macarius was sent as director to Donaldsonville, and in August, Brother Theodorus was named director of St. John's, Indianapolis. Brother Albert succeeded as Master of Novices, and director, assisted by Brother Albertinus, while Brother Fernand was made Master of Postulants.

It was now determined to place the novitiate on a strictly canonical basis. Hitherto, the novices were occupied with their religious training and also spent a portion of their time in secular studies. Henceforth, the novices were to study the science of spiritual life, to the exclusion of any secular study. They were segregated from the postulants and professed Brothers, to form an exclusive unit of the establishment. As the different spiritual subjects were rather abstruse to the young people who had but an elementary education, it was resolved not to admit any one to the novitiate unless he had finished his high school. Exceptions of course were made for those good devoted young men who were not capable of learning, but who otherwise could render great service to the Community in manual labor.

When Brother Albertinus became Provincial, he had the High School department accredited by the State of New Jersey. Later, he also had the Normal School approved by Rutgers College, Loyola of the South, and Spring Hill.

The question of a chaplain at the novitiate was a heartburning one. In the beginning the Bishop of Trenton, in whose diocese Metuchen was, allowed the Brothers to get a chaplain wherever they could find one. But there was at the parish in Metuchen an humble, saintly and modest pastor on whose kindly help the Brothers often relied. This was the good Father Graham, who was ever ready to render any spiritual service to the novitiate. He resigned his pastorate in 1914, owing to ill health, and died on January 21, 1919. The novices sang the Mass for his funeral. His memory is treasured by the Brothers as one of their most dear benefactors. He was succeeded in turn by two other great friends of the Brothers: Father John O'Connor and Father Arthur Hassett.

At last, the Brothers obtained the services of the Spanish Dominicans of Rosaryville, La. These religious had worked in the Philippines; but when the Americans obtained possession of the Islands in 1898, they turned over their missions to the American Jesuits, and through the good offices of Archbishop Chapelle, then Apostolic Delegate to the Islands, sent some of these men to Louisiana. They become acquainted with the Brothers in the South, and through the earnest request of the Provincial, they were glad to send one of their men as chaplain to the novitiate. Since that time, the Brothers' worries in that direction were over. The Spanish Dominicans furnished chaplains for a number of years, and when they closed their house in Louisiana, Dominicans from the New York Province replaced them.

The old carriage house was moved to adjoin the front building in September, 1910. The top floor was refitted as a postulants' dormitory, and a dining room and recreation room were placed in the bottom. An acetylene plant was installed doing away with the messy coal oil lamps and removing one great danger of fire. Also, the small cottage behind the stable on the road to the pond was moved to the front and reconditioned as the chaplain's house.

On August 23, 1911, Brother Albert was made director of Natchez, and Brother Matthias succeeded as Novice Master till on December 26, 1912, he was made director of Far Rockaway, and Brother Albertinus became Novice Master.

Brother Albertinus had been trained for this particular work. He had had as masters in the spiritual life some of the Community's best trained teachers. Most of his life had been passed in Novitiates. When he came to this country, it was the idea of the Superiors to have him eventually as head of the Metuchen Novitiate. It was a good training for him that he was sent to teach for a time in day schools. There he became acquainted with the American spirit and the manner of dealing with it. He was now in the office for which he was best trained. His deep religious faith and piety reflected on the minds and hearts of his novices, and made them sincere, balanced and true religious. He remained Novice Master till October, 1922.

The Novitiate went on growing in numbers, and in subjects of worth. There was the daily round of duty, simple to be told, but looming large in the future lives of the young students. There were prayers, fervent and devout; meditation that gave the right perspective to their spiritual life; daily Mass and Communion and visits to the Blessed Sacrament that fed the soul and filled it to overflowing with ecstatic joy. And there were the simple duties of the day; study and work; study that gave stability to the intellect and work that nourished the family spirit. There were potatoes to peal, floors to sweep, vegetables to gather, gardens to weed, and crops to harvest—all done in a cheerful helpfulness, lightened by the aid of their Divine Guest in the tabernacle. Games too, there were, and enjoyed lustily and gustily as only those can enjoy them whose hearts are pure. The routine was broken by the celebration of Feasts and Holidays. The Church's liturgy was carried out with appropriate pomp and faithfulness, and the liturgical chant sung with solemn harmony. And then, the banquets enjoyed with appetizing gusto, and the long walks that tired the body but cleared the brain, and caused all God's creation to dance in the fervid simple young hearts. All was enjoyed for, as Father Faber says, "The light of prayer is as a beam of a steadfast day."

Brother Fernand was the postulant master. He was all energy. When not in school, he and his postulants picked and prepared the vegetables for the kitchen, and did much of the farm work. He enlarged the pond, built shrines on the grounds, and painted and decorated the chapel, though he was color blind. He bought an old thresher, and by tinkering, made of it a workable bean thresher. This work had been done before with flails in an overpowering cloud of dust. He made preserves for the winter from apples and grapes, and sold the surplus grapes which during the prohibition era commanded a good price, and sale, some years amounting to $2000.

Brother Exupère, who had been the faithful companion and nurse of Brother Norbert, was the gardener of the Novitiate. His garden looked as pretty as a parterre with its straight clean rows of vigorous crops. He trimmed and grafted the fruit trees and grape vines, which duties occupied his time during the fair days of winter. He mended the vehicles, helped at carpenter work, and was an all round handy man. Playful and cheerful, he was the favorite of the young, and the butt of the jokes of the old.

Brother Adrianus was the tailor of the establishment. Expert he was at his trade. He made the cassocks for the Province, and each cassock was a gem of the tailoring art. He was furnished with a surplus of second hand clothes and against his artistic will and perception, he had to refashion them into new wearing apparel. You could not get a garment from him before he gave you its history; and no matter how disinterested you were he told you how it was made, what pieces of cloth he had to use, called your attention to the beauty and exactness of the stitch, and, as a climax, how little it cost. God's blessing on the memory of these old men; they made life easier and more comfortable to all and added to the pleasure of the community life.

On February 22, 1916, six Canadian novices from St. Hyacinthe Province, accompanied by their novice master, Brother Albertus, arrived in Metuchen to spend six months to learn English. This was an experiment. It was undertaken for the purpose of enabling the young men to get a training in conversational English and in English idioms. This was found necessary, as English was becoming more important in the schools in Canada. It also gave the young men an opportunity of rounding out and broadening their education by making them familiar with the manners and customs of other people. They returned to Canada on August 3rd of the same year.

On March 10, 1918, the Catholic Church Extension Society, through Father E. B. Ledvina, the Vice-President, and later Bishop of Corpus Christi, Texas, presented the Novitiate with a fine assortment of altar linen, chasubles, candle sticks, ciborium, etc. In the accompanying note, Father Ledvina wrote:

> We are pleased to be able to extend this assistance to your Novitiate. The undersigned was well acquainted with Brother Aloysius whom he knew at St. John's, Ind. I understand that Brother Aloysius died, R. I. P. I thought a good deal of Brother Aloysius, and it gives me pleasure to be able to direct these articles for the use of your Chapel in his memory.

On March 17, 1919, influenza broke out in the Novitiate. The epidemic had raged in the surrounding towns and cities for many weeks, but the Novitiate had quarantined against visitors, and seemed destined to escape. Just as all danger was seemingly past, a postulant was admitted from Paterson, N. J., who, unknown to the authorities, had the disease. It soon spread among the inmates, and became so prevalent that all the personnel were attacked, except Brother Albertinus and five others. The novitiate was ill equipped for any epidemic. There was no infirmary and no suitable conveniences. The sick were first placed in the old chapel on the third floor which could be reached from the kitchen only by two pairs of narrow stairways. Soon, as nearly every one was down, the dormitories were used for the sick. The Brothers were well taxed beyond endurance, and the Sisters of St. Peter's Hospital in New Brunswick, hearing of the Brothers' plight, sent a nurse and two Sisters to take over. They soon put order and scientific care in the place; they found four of the students with pneumonia, and rushed them to the hospital. By March 27, all the inmates were up, and by April 7, the four pneumonia cases were well, and though the epidemic had caused much fright and suffering, thanks to the Sacred Heart and St. Joseph, and the intelligent and charitable care of the Sisters, no deaths occurred.

On August 19, 1920, Father McNeely was appointed chaplain of the Novitiate. He was devoted to his work, but was so frequently sick that his work suffered. He was finally taken to the Alexian Brothers' Hospital in Elizabeth, where he died February 10, 1921. At his own request, he was buried in the Novitiate cemetery.

On January 27, 1920, the first edition of 2,000 copies, the English translation of Catechism of Religious Profession, was received. Sample copies were sent to different communities. The Xaverian Brothers were the first to adopt it in February, and were soon followed by numerous communities throughout the English speaking world. Other editions had soon to be printed, and its popularity has continued to this writing.

On November 29, 1920, work on the large, new, concrete barn was started. The old barn was found most unsuitable, and unsanitary for the dairy cows. The new barn was provided with all the modern appliances of a first class dairy farm.

The year 1921 was the centennial year of the Institute. The Superior General and Council wished that solemn celebrations be held in all the Provinces, and made arrangements so that they could attend each celebration. It was the mind of the Provincial that this celebration be postponed in the United States Province until the dedication of the new Metuchen Chapel, which had been so eagerly expected. A private celebration was held at the Novitiate on the Feast of the Sacred Heart, June 3, 1921, by a solemn High Mass at which Monsignor Norris, of New Brunswick, delivered a masterly sermon. On the Sunday following the celebration was held in the parish church, where the Novices' choir sang at the high mass.

At last the new Chapel was a reality. For years the Brothers had yearned to build one that would not only be commodious, but also one that would reflect the pride of their devotion to the Sacred Heart. Brother Maurice when Provincial had started a drive for funds in the "Buy a Brick" campaign which amounted to about $12,000. Then a "Centenary Drive" was carried on and the amount was boosted to about $16,000. With this nucleus it was safe to start building. Excavation for the building started on October 21, 1921, and the work continued without interruption until finished at the end of May. Then the marble statuary and altars were received from Italy on June 22, 1922, and preparations were set on foot for the dedication to be held on June 28th. We reproduce here from the "Novitiate Album" the account of that great day.

CELEBRATION OF CENTENNIAL
and
DIAMOND JUBILEE IN UNITED STATES PROVINCE
METUCHEN, NEW JERSEY, JUNE 28, 1922

"The beautiful chapel of the Sacred Heart, which we erected in Metuchen, in commemoration of the 100th anniversary of the foundation of our community and the 75th of our Brothers' arrival in America, was dedicated with proper ceremony on June 28, 1922. The laying of the cornerstone and the dedication ceremonies took place at the same time, both functions being performed by his Lordship

1) Chapel, St. Joseph's Novitiate
2) Cemetery, St. Joseph's Novitiate

Thomas J. Walsh, D. D., Bishop of Trenton, New Jersey, assisted by a large number of priests and the dignitaries of the diocese. Besides our novices and postulants, there were present a large number of invited guests who followed the double ceremony with great interest and pleasure.

"Immediately after the laying of the cornerstone and the blessing of the chapel, a solemn high mass was celebrated in the new Chapel. The officers of the mass were: the Rev. Joseph Szabo, chaplain of the Novitiate, celebrant; the Rev. John R. O'Connor, Chrome, New Jersey, deacon; the Rev. John P. Grady, Bradevelt, New Jersey, sub-deacon; the Rev. E. C. Griffin, D. D., South Amboy, New Jersey, and the Rev. R. J. O'Farrell, Woodbridge, New Jersey, deacons of honor; the Rt. Rev. Msgr. J. H. Fox, LL. D., V. G., of Trenton, New Jersey, assistant to the Bishop, and the Rev. A. D Hassett, Metuchen, New Jersey, master of ceremonies.

"The Rt. Rev. Msgr. McKean, D. D., Bernardsville, New Jersey, was the orator of the day. His sermon on this occasion was a splendid effort. After summarizing briefly the history of the foundation of our community and the early struggles against poverty, persecution and discouragement, the Rt. Rev. speaker branched out into a beautiful eulogy of the work of our Brothers wherever they happen to be located. Msgr. McKean gave evidence of a sympathetic understanding, knowledge, and appreciation of the usefulness and merit of the life of a Brother. In ringing words and eloquent phrases, the learned speaker pointed out the broad field of usefulness opening everywhere for the Brothers in high school work for which there is, he declared, a greater demand than can be supplied at present for lack of subjects. He deplored this fact and strongly urged all the priests present to use their best efforts and endeavors to stimulate and encourage vocations to our order. Briefly, Msgr. McKean is an orator of great ability and his effort on this occasion will be treasured by all those fortunate enough to be present.

"Towards the end of the mass the Rt. Rev. Bishop spoke briefly and at the conclusion he imparted to all a special papal benediction.

"Our Novices and Postulants numbering upwards of 65 had been carefully trained for this service. They sang the Missa Regia in splendid style for which they were afterwards warmly congratulated by all the priests, the Monsignori, and the Bishop himself. Brother Albertinus, director of the choir, presided at the organ and his masterly accompaniment added to the excellence of the singing. At the offertory the choir rendered Brother Alberic's Sub Tuum with more than pleasing effect. After the mass, Consecration to the Sacred Heart, in three parts, was fittingly rendered and concluded the services in the Chapel.

"At noon an elegant banquet was served in the new hall. Brother Albertinus was toastmaster. He discharged the delicate requirements of this trying position to the satisfaction of all. The honorable J. J. Kirwin, of New York, a life-long friend of the Brothers, was the first speaker. At the conclusion of his talk, Mr. Kirwin was heartily applauded and warmly congratulated for his fine tribute to the Brothers. Brother Berchmans, the next speaker, pleased every one by his happy remarks. He spoke in the name of the Brothers. Msgr. Fox, D. D., of the Trenton Cathedral in his talk dwelt on the power and beauty of the sacrifice which the Brothers made when joining the order, and the great reward which this sacrifice will receive hereafter.

"The last speaker was His Lordship of Trenton. The Bishop is ever interesting and forceful and on this occasion he was at his best. We regret that a full account of his splendid talk cannot be given. After expressing his great pleasure at being present and at everything he had heard and seen since coming, he thrilled all present by announcing that after deliberation and consultation, he had concluded to request the Brothers of the Sacred Heart to assume the management of the Cathedral High School at Trenton, this fall if possible, but by all means next fall. This announcement was received with long and loud applause, showing that the fact that the Brothers were to open their first high school in the diocese of Trenton was cause for rejoicing not only to the Brothers themselves, but also to their many

Most Reverend William A. Griffin, D.D.
Bishop of Trenton, N. J.

friends, both lay and clerical, gathered around the festive board. The Novitiate orchestra, reinforced for the occasion, rendered a fine musical program which was thoroughly enjoyed.

"Among other distinguished visitors and guests at the banquet besides those already mentioned were: The Rt. Rev. Msgr. P. J. Petri, D. D., Atlantic City, New Jersey; Rt. Rev. Msgr. W. D. Cantwell, LL. D., Perth Amboy, New Jersey; Rev. Linus Schwarze, Rev. Leo S. Schwarze, Rev. William J. Brennan, New Brunswick, New Jersey; Rev. W. J. Lannary, South Amboy, New Jersey; Rev. J. A. Baldwin, Plainfield, N. J.; Rev. L. T. Ennis, Brooklyn, New York, and the Rev. W. J. Dillon, Pinehurst, North Carolina. Some of the prominent laymen were Mr. Emile G. Perrot, Architect, New York and Philadelphia; Mr. Paul Irving, Engineer, New York. A large delegation of Catholic gentlemen from Metuchen was also in attendance.

The Way of the Cross donated by Mr. J. J. Kirwin, of New York, who had been a friend and benefactor of the Brothers for many years, was canonically installed by Father Hassett on July 14. These stations are simple but very artistic with figures in ivory relief, and are in keeping with the decorative scheme of the Chapel.

Brother Albertinus was appointed Provincial on October 23d, but remained directing the Novitiate until a new Novice Master, Brother Louis Joseph, was appointed. The latter arrived on December 7th, and Brother Albertinus was free to become acquainted with his new work.

The Novitiate was still inadequate to house all the inmates properly; and although the Province could ill afford it, a new postulant building was contracted for, the architect being the same who had designed the Chapel wing. This new building was placed next to the south wing to offset that of the chapel on the north wing. Ground was broken for the new building on July 25, 1923, and was completed and the postulants moved into it on April 19, 1924. This new addition gave much convenience so long desired. In the basement were recreation rooms, lockers, storage and furnace rooms. On the first floor were dining rooms, kitchen and pantries. On the second floor were a large study hall, class rooms and science laboratories, and on the third floor was a large, airy dormitory.

Brother Sebastian was appointed Novice Master on December 31, 1925. The chaplain, Father Maloy, died suddenly on the night of February 10, 1926. His funeral was held in the chapel on February 13th, attended by a large number of priests of the diocese, and by over a hundred of his friends. Dr. Griffin, of South Amboy, preached the funeral oration, and the scholastics were the pallbearers. Father Maloy was laid to rest in the Novitiate cemetery.

Brother Sebastian was sent to Washington, Ind., as teacher on January 22, 1928, and Brother Gilbert was to replace him as Novice Master. The latter was still at the Grand Novitiate in Spain, and Brother Valerian performed the duties until he arrived on May 23.

On July 1, 1935, at 3:00 p. m., the tailor shop and laundry caught on fire, just as the laundry work was being finished. Much of the machinery and clothes were saved, but the building was so badly damaged that it had to be torn down. In its place was built a one-story laundry with all the modern appliances, and a more convenient tailor shop.

Brother Edgar was director from 1933 to 1939, and Brother Norbert from 1939 to 1945. Brother Paul is the present director.

St. Joseph's College, Muskogee, Okla.

CHAPTER XVI

MUSKOGEE, OKLA.

1. *Nazareth College*

(N. B.—Much of the material about Nazareth College is adapted from the Annuaire, Vol. XIV.)

On June 2, 1903, Brother Provincial received the following request from Rt. Rev. Theo. Meerchaert, then Vicar Apostolic of Indian Territory:

> Muskogee, Indian Territory, is quite an educational center. There are several Protestant institutions with hundreds of pupils. We have a school there under the charge of the Sisters of St. Joseph, with 160 children. The Sisters teach boys and girls, and we have kept about a dozen boarders at the priest's house; but the priests are needed on the missions and this cannot be continued any longer.
>
> We all feel that it would be a splendid place for a commercial college where boys could be sent from all parts of Indian Territory and Oklahoma, for there is no boarding school for the boys except at the Benedictine Fathers at Sacred Heart, and this is out of the way . . .
>
> Of course, it would be an humble beginning, but everybody feels that it would be a success before long.

He also asked the Provincial, or some Brother, to come and see the place. As Brother Isidore was just newly appointed Provincial and as he was just winding up the affairs as director of St. Stanislaus, Bay St. Louis, he could not possibly attend to the Bishop's request, so he sent in his stead Brother Charles.

Brother Charles was a man of winning personality and did not fail to arouse genuine admiration among the people he met; but he possessed too warm, too enthusiastic a nature to make a cold analysis of the situation and deliberately weigh all matter for and against the proposed school. On his return from his western trip he had little to say on the projected foundation, though he waxed eloquent on the country, which he described in his inimitable way, as teeming with golden opportunity and jack rabbits. "Young man," said he, "go West and grow up with the country," quoting the words of Horace Greely.

Bishop Meerschaert had been for years a great friend of the Brothers. He had worked with them in Natchez and at Bay St. Louis. It was probably this friendly feeling and the glowing report of Brother Charles that induced Brother Isidore to accept the undertaking.

On July 13, 1903, Brothers Maurice, director, James, Martin and Ludomire were sent to open the institution. Before arriving, they had reminiscences of Cooper's Indian life, and they dreamed of wigwams, war whoops, scalps and tomahawks. Imagine their surprise then, when, on arriving at Muskogee, they saw but few red men, but there were in evidence vast numbers of negroes who claimed some degree of Indian blood, and proudly styled themselves "Creek Citizens." They also met the western white who spoke glibly about allotments, homesteads, surplus lands, and other topics quite puzzling to the newcomers.

The Indian Territory comprised the eastern half of the present State of Oklahoma. Here the government, after despoiling the Indians of their valuable lands in different parts of the States, had moved the different tribes. The Territory was divided into five sections, each occupied by one of the five Mobilian tribes, commonly known as the five civilized tribes; viz., the Cherokees, the Creeks, the Seminoles, the Choctaws, and the Chickasaws. These tribes were organized as separate nations, each having a supreme executive called a Chief, while its legislative bodies went by the name of House of Chiefs, or House of Warriors. Because of inter-marriage with the whites, many of these people had lost the salient features of the Indian race. All of the land excepting the town sites, had been allotted to the citizens of these tribes, each man, woman and child receiving a just share. Part of each Indian's land was inalienable and formed his homestead; the other part, known as surplus land, could be sold only after interminable red tape, and at such price as was deemed just and fair by the Federal authorities.

As a consequence, there were but few white farmers in the Territory, and these, being ordinary lessees, took no pains to improve the lands they cultivated. As to the Indians themselves, a few were stock-raisers, but most lacked initiative and had little inclination for the laborious work of farming. This militated against the future college, for, as a rule, many colleges depend upon a prosperous farming country where there are no adequate educational facilities.

There were many little towns scattered over the territory, but none possessed any notable industry. Muskogee was the most populous, with about 5,000 inhabitants. The white population consisted of merchants, Federal agents, lawyers, real estate men, speculators, and adventurers, who had come from various parts of the Union to build up their fortunes, or to leave behind the consequences of a former dubious life. It was considered highly indiscreet to ask any one why he left the States to come to the Territory. Many of them were transients and had no interest in the welfare of the town, but left it when circumstances became adverse, especially when their liabilities became too onerous, and their creditors too exacting. Business was therefore transacted on a spot cash basis.

Outside the larger towns, Catholicity was almost a negligible quantity in the Indian Territory, the number fo Catholic Indians barely reaching one thousand.

Muskogee had a growing Catholic congregation of several hundred souls who filled the parish church, a medium sized frame building. On one side of the church was the presbytery; on the other the parochial school directed by the Sisters of St. Joseph. This school admitted girl boarders and day pupils of both sexes. One of its striking features was that a majority of its pupils were non-Catholics. Evidently the Brothers would have to depend largely on such non-Catholics' support.

The Rev. Joseph Van Hulse, pastor of Muskogee, gave the newly arrived Brothers the heartiest welcome, and promptly called a meeting of the men of the congregation to devise ways and means of starting the new school. The attendance at this meeting was a sore disappointment to the Brothers, as only two of the parishioners, besides the three trustees, responded. However, the meeting showed good will, intelligence and practical results. It was decided that the presbytery would be used by the Brothers and their boarders as dormitory and living quarters; also, that a four-class-room frame building would at once be erected within convenient distance and a little to the rear of the presbytery. In fact, ground for this new building was broken a few days after, and, so rapidly did the work progress, that in two months' time, the structure was nearly finished, equipped with modern school furniture and ready for use.

Meanwhile, the Brothers were far from remaining idle. With the ardor of youth, and a little of that Western dash which they breathed in the air, they launched upon an advertising campaign directing their main efforts towards Oklahoma and Kansas, which States offered better prospects for boarding pupils. They visited most of the clergy, and felt confident of their active support. They received many letters of inquiry, and even received visits from prospective patrons; in fact, all signs pointed to a satisfactory opening, the only fear being that the number of boarders would be far in excess of the accommodations available.

At last arrived the long awaited opening day when their brilliant hopes were to be realized. At eight o'clock, September 15, 1903, Holy Mass was offered up in the church, in order to draw down Heaven's blessing upon teachers and pupils. And then, as Brother Maurice expressed it, in a letter to the Provincial, "The sun shone bright on the cotton fields and prairies of the Creek nation. I took my stand at a convenient distance from the parlor whilst my face expanded with an artificial, but winning smile. A voluminous record book was produced, and the enrollment began." They found twenty day pupils and *one boarder*. The enrollment being over, the Brothers looked at one another and then silently retired, thinking of past blessings.

The Brothers were truly disconcerted by the small opening; but they were told western people were fond of long vacations, that most parents did not care to send their children to school until these had finally made up their minds to go, etc. After all, what could be done about it but to wait. Indeed, a few more pupils did come, or rather drifted in, each in his own good time, so that by the end of October the roll was nearly forty, including five boarders.

Though none too bright, the situation was not altogether too hopeless. Above all it was urgent to secure a large number of boarders; otherwise, how could four Brothers eke out a living having no other resource than what they collected from their pupils? As the director had no regular class, he decided to make a few soliciting trips. He was encouraged to do this by the promise of the Catholic Indian Bureau to help defray the expenses of fourteen Indian boys, although the College was not really an Indian school. The Indian Bureau was to pay ten dollars for each boy, and if each could be gotten to pay five dollars extra per month, that would pay for his keep.

So, out he went and it was indeed a queer adventure. It was no uncommon thing for him to be asked where was his allotment, and how much Indian blood flowed in his veins. In some localities he was known as the little Cherokee priest and some families even asked him to perform some priestly function.

In a little town scarcely ten miles out of Muskogee, he was introduced to the editor of the local weekly, a very loquacious person who talked poetry, claimed to have read Bob Ingersoll and the Fathers of the Church, expatiated on religious ignorance and prejudice, etc. Some time afterwards, this "wiseacre" was gracious enough to send to the College a marked copy of his paper. Imagine the Brothers' surprise and merriment when they read under the headline, "A Real Monk," the following fantastic eulogy: "The Rev. Brother Maurice, president of Nazareth College, visited our classic city last week. Brother Maurice is both a Catholic and a monk, the first real monk our people ever saw. Withal he is a man of culture and a progressive American citizen."

On another occasion he went in search of students among the Mississippi Choctaws, recently arrived in the Territory, and camped near the Texas border. He was in the company of a missionary priest who spoke their language, and looked after their spiritual welfare. The two travelers got off at a station called Bennington, and there found a committee of three Choctaw warriors who had come from the camp to welcome them, and conduct them through the woods. The missionary hailed them in their own tongue; they returned the greeting with inarticulate grunts remaining stock-still looking at the train.

It was sun down. The good missionary invited the Brother to a warm supper at the hotel, at the same time leading the way to one of the half dozen shacks clustered around the station. It was recognized as a hotel by a sign board nailed over the door. Entering, they saw that the hotel consisted of a single apartment, with the rear curtained off half way to the rafters. To the right was a long home made table around which were empty boxes of various sizes. To the left was the Bennington Post Office, consisting of a rustic counter with a substantial dry goods box to receive the mail, and a stout indelible pencil to cancel the stamps. Ranged around the room were displayed tempting bottles of "pop" of varied tints, attractive paper boxes of the leading tobacco brands, and pyramids of canned groceries. The host most obsequiously invited his guests to sit on the boxes around the table, assigning to each a high or low box to suit his size. After supper, the Indians led their visitors, single file, and in silence to the camp.

Arriving there they found great life and jollity. Pine log fires were blazing a short distance away and around these men and women sat and talked, smoked and laughed, while crowds of children romped about. On being introduced, all eyes were centered on the embarrassed Brother. He found himself surrounded by these dusky people who held up to him their corn cob pipes. He thought of the calumet and wondered if he must put to his lips these foul stems soaked with saliva and nicotine. A word from the priest relieved his uneasiness, and he proceeded to fill the pipes with "Duke's Mixture," the favorite smoking tobacco of the Brothers at that time; and this gesture won him the esteem and affection of all. At last came the question of school, and the Chief made the rounds of the camp and returned with the information that four of the boys were willing to go to the College, and that they would be ready to take the train next morning.

The two travelers returned to their hotel and were met by the host who showed them their room, leading them across a pasture to a dilapidated stable. "We are crowded tonight," he said. "I guess you gentlemen won't object to sleeping together as there is but one vacant bed left," saying which he showed them into a stall where there was a disreputable mattress covered with a horse blanket. They passed here a long and weary night, and at early dawn performed their ablution in a nearby creek.

The new collegians arrived at the station on scheduled time. They were full-blooded Indians, averaging fifteen years of age, of ordinary height, but unusually stout of body and limb, radiant with joy at the expectation of riding on a train; and unhampered by either trunk or suitcase, or package. They wore queerly shaped garments of cheap fabric strapped around with sundry pieces of harness. They spoke a little English which they had learned at the Sisters' school in Mississippi.

It was late Saturday afternoon when the party arrived in Muskogee. The Brother's first care was to buy his proteges decent clothes lest their appearance in church the next day might create too much of a sensation. It was hard to fit them as their breadth was too great and their length too short. However, suits as near fitting as possible were found for the occasion, and alterations in them were left to later date.

That night when taken to the dormitory, the Choctaw boys were averse to disrobing and insisted on going to bed shoes and all. The disgusted minder called for assistance and all proceeded to strip the young savages. Garment after garment was peeled off until the secret of their width was discovered, and now they were of normal size. They had come clothed in their entire wardrobe, thus saving the expense of buying a trunk or suitcase.

By dint of hard soliciting, the winter months saw the boarders increase in number to twenty-five. The number of day pupils, likewise, increased, for the primary grade boys were transferred to the Brothers from the Sisters. This made a school of about one hundred and the addition of another teacher was found necessary.

The second session brought increased vitality to the new college, so much so, that it became necessary to erect an addition to the school building in order to relieve the congestion of the boarders' quarters, and mitigate the inconvenience and discomfort of the Brothers' quarters. The new addition at the cost of $3,000 paid for by the Brothers, was a two-story frame building, 60 feet by 40. The upper floor was used as the boys' dormitory, roomy enough for forty beds. The lower floor contained a class room and study hall which was also used as a recreation room in bad weather.

During the third session fifty boarders were present. As the accommodations were again very limited, the management decided to eliminate a rather considerable number of undesirables who, for no reason whatever, made it a practice to enter late in the fall and quit early in the spring, while proving during their stay more or less refractory to the rules of discipline. It was hard to herd together in a college those children of the prairies, many of whom had no religious belief; to wean them from their ponies, hunting dogs and rustic sports; to accustom them to the monotony and studious habits of school life, and above all, to correct them of their inveterate habits of tobacco chewing and profane language.

In the meantime, Muskogee was fast growing in size and importance. The discovery of oil near the city limits set the people frantic with joy and excitement, and intensified beyond reason the spirit of speculation and aggressive enterprise. The population increased rapidly. In an astonishingly short time sky scrapers emerged; prairie lands were platted and sold at fabulous prices; civic improvements were undertaken on a grand scale. The Brothers saw they could not remain indifferent to all this, and thought it better to keep pace with the magic progress of the city. They considered it the proper time to secure a more desirable location with spacious grounds and campus, and erect thereon a creditable building of generous proportions, commensurate with the brilliant prospects of a new college. It was under these optimistic visions that St. Joseph's College was born.

When the Brothers moved to their new site, Nazareth School, at the insistence of the Reverend Pastor, was continued as a parochial school by the Brothers with three teachers; but owing to the lack of resources, the number had soon to be reduced to two. These made St. Joseph's College their home, and had to go daily nearly two miles to teach eight grades of pupils. This arrangement proved very trying to the teachers, and it was at last discontinued in June, 1916, when Nazareth School passed under the control of the Sisters.

2. *St. Joseph's College*

As was said above, Muskogee was in a period of prosperity, and the Brothers thought that they should keep up with its progress. Enticements were offered for the location of the school by many real estate agents who deemed that the presence of a school on their land would enhance the value of their holdings. At last, in the spring of 1909 the inducements were such that they could no longer be resisted. On the sole condition that the Brothers spend $30,000 on buildings and improvements, they were to obtain the title in fee simple to a valuable piece of property of about ten acres in extent, situated on the east side about a mile and a half from the city center. As the grounds were outside the city, the city authorities extended the limits just beyond the property, so that gas, electricity, water mains, and sewer pipes could be extended to the property. These conditions were accepted and the Brothers set about building "St. Joseph's College." As the community had no money it had to borrow $40,000.

The building was rapidly completed, and in November, 1909, the boarders were transferred to the new location. There was room in the new building for about seventy boarders, and all modern conveniences were installed. The class rooms were large and airy; the study hall with ample room, used also for recreation purposes. On the top floor was a large dormitory space and next to it was the Chapel. In the basement were the kitchen, refectories and furnace rooms. On the second floor were the private rooms for the Brothers. The grounds were extensive enough for a large campus, and for an orchard and vegetable garden.

Brother Lambert had succeeded Brother Maurice in 1908 as director. The new building did not increase appreciably the number of boarders. The average remained between 50 to 60. The day pupils began to increase for the Muskogee people now appreciated the solid training, intellectual and moral, that their sons were receiving. Many of the Brothers' graduates became honor students in different universities they frequented, while those going into business made a reputation as young men of ability and of splendid character. The question of a chaplain gave the Brothers a great source of anxiety. For a time the College was served by the assistant of the parish; but later a chaplain was procured. It was found hard to find one who could fit in with the duties, or who was satisfied with his environments, or who could be devoted enough to perform the simple but exacting requirements of a chaplain of a boarding school.

Brother Lambert was succeeded in 1911 by Brother Berchmans. In his second year, Brother Berchmans broke his leg, and had a long and painful stay in the Baptist Hospital of Muskogee, and later at Hotel Dieu in New Orleans. He was replaced by Brother Louis Emile in 1913, who directed the institution until 1918. The boarders' roll, which had for a long time remained stationary between 50 and 60, suddenly jumped to 90 during the war. The College which had been built for 75 boys, was found too small, and the house council petitioned for a few changes in the arrangement of certain rooms, so as to make more dormitory space, and other conveniences. When Brother Humbert succeeded Brother Louis Emile, the attendance went up to 111. As there were prospects of higher registration the following years, the prosperity of the college seemed assured.

With the prospects in view it was decided to enlarge the facilities of the college. A wing behind the college was built, which contained a gymnasium 80 feet by 50 feet, a chapel and athletic room. There was also built on the north side an infirmary, and a cottage was bought for the servants on a nearby street. These improvements made the institution complete in every detail, and afforded the boarders all conveniences that they could expect from any modern college.

Brother Wilfrid succeeded Brother Humbert in 1920. He remained director until 1926. The number of boarders did not increase as was expected. The flush times after the war were soon followed by a reaction in the money market and many who thought their future secured saw their savings dissipated by speculation and bad investments. It was hard to recruit in a country so sparsely settled with Catholics. The population was a floating one. Again, the quality of the boarders was not high; a goodly number were from families broken by divorce. A boy knew not from day to day who his new father or mother was to be. Such people were unreliable in paying their obligations. Often, the non-Catholic pupils outnumbered the Catholics. Many of these non-Catholics had no conception of any religion at all, since they had been raised like pagans with no idea of God or moral obligations. With such a clientele it was hard to maintain a thorough Catholic atmosphere. But the Brothers worked valiantly to show the beauty and necessity of a moral life dependent on God and to teach the obligations to God and their fellow men. Counting all the odds the Brothers' work has been most successful. In a report to Bishop Kelly of Oklahoma City, May 20, 1926, Brother Provincial was proud to show the success of the Brothers:

> "Of 80 graduates of St. Joseph's College, 35 are holding responsible positions in business; 25 have embraced professional careers as lawyers, physicians, engineers and architects; 4 are studying for the priesthood, and 2 for the religious life."

In 1936, in the issue of the "Educational Number of the Southwest Courier," an alumnus reporter wrote a glowing article in praise of his alma mater. In the article he states:

> "But the salient feature of St. Joe to a graduate looking back at his school days, is the quality of the teaching and teaching methods employed. 'Those Brothers sure have the secret of getting near to a growing boy, and teaching him along the right lines"; graduates will tell you whenever you meet them . . .
>
> "Old St. Joe students who go off to college always remark later that few students in their freshman class were as well equipped to start college work. The St. Joe man found that he was better prepared to take hold of things and see him through. He knew how to study and he had ing him along the right lines'; graduates will tell you whenever you meet them . . .
>
> "And when one encounters a St. Joe graduate, there is usually something manly, something real, something honorable and upstanding about him that engages your attention. The dependable Catholic training . . ."

St. Joseph College has not been a paying proposition for the Brothers, and the prospects of future success have not been bright. The Provincial, Brother Albertinus, attempted on several occasions to dispose of the property to the diocese or to some Religious Order. Bishop Kelly, who has always proved an admirer of the Brothers, has tried to help them dispose of it. The Bishop in 1930 had a proposition to establish a Preparatory Seminary to be called Vianney Seminary, near Tulsa, and to turn the property and direction over to the Brothers in exchange for St. Joseph's. But there were terms and conditions that neither party found advantageous to the conclusion of a contract. One of the Bishop's hopes is to get the Brothers for a high school in his Cathedral City of Oklahoma City. He has made several attempts, but so far plans have not materialized.

Brother Martinian succeeded to the directorship in 1926, and when he became director of New Orleans in Septem-

Most Reverend Francis Kelly, D. D., LL. D., Ph. D., Litt. D., Bishop of Oklahoma City and Tulsa

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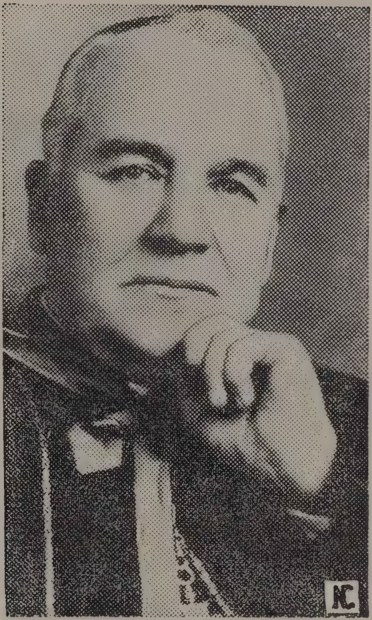

Most Reverend Eugene J. McGuiness, D. D. Auxiliary Bishop of Oklahoma City and Tulsa

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ber, 1931, Brother William replaced him and then in quick succession there followed Brothers Bonaventure, Wilfrid, William, Julius, Wilfrid and Basil. After many attempts to meet the peculiar requirements of the educational system of Oklahoma, Brother William had the College accredited. A number of Brothers was sent to Muskogee in the summer to take certain university courses demanded by the State before college degrees would be honored.

Among the Brothers who identified themselves with the institution, and became a tradition, was Brother Ferrer, who remained at the college from 1906 to 1939. He was at first the prefect, and became affectionately known from that time as "Brother Pre." In all his long stay, no matter what other employments he had, he was always the infirmarian. His kind, gentle, almost motherly ways endeared him to the pupils. In the treatment of any sickness, his word was infallible with the boys, and not even the physician could induce them to take medicine until "Brother Pre" approved. In his contact with the parents, his amiability so charmed them that they put their entire confidence in his nursing. A man of such polite courtesy gained such an ascendancy over the pupils that they considered it a great honor to be his friend.

Brother Basil was succeeded in 1945 by Brother Celsus.

Chapter XVII

FAR ROCKAWAY

Our Lady Star of the Sea School

Father Farrell, pastor of Far Rockaway in 1909, was looking for a congregation of Brothers to take over his boys' school. Happening to mention it to his great friend, Mr. Kirwin, this gentleman so lauded the Brothers of the Sacred Heart that Father Farrell wrote to the Provincial asking for four Brothers. Brother Provincial went to see the place and having made a satisfactory contract with the pastor, sent Brothers there to open the session of 1909-'10.

Far Rockaway is a noted watering place on Long Island, facing the Atlantic Ocean. Here well-to-do people of New York, particularly those of Irish extraction, had their summer villas, where they and their families spent their vacation during the hot summer months. The town itself had enough trade and activities to keep a permanent population of considerable size, but it doubled and tripled in the summer months. The Catholic population varied with the season. There was a quaint little Gothic Church named St. Mary's Star of the Sea, built in the old English tradition. There was also a large school, which housed both boys and girls. In order to compete with the rich public school system of the State, the New York Catholics were forced to build palatial buildings, give free tuition and text books, and conform to all the minute requirements for health and other welfare activities. This demanded great sacrifices from the priests and people, and a small place like Far Rockaway where Catholics were few could barely make up the sum required to pay such expenses; as a consequence, the summer visitors were relied upon to furnish most of the funds.

At first three Brothers were sent to open the school: Brothers Felix, director, Adelard and a young Brother. They taught the higher grammar grades while lady teachers taught the lower. The Sisters of St. Joseph had charge of the girls in the same building. Brother Felix was getting on in years and had barely recovered from his late illness. He was a man guided by the old Southern ways, traditions and methods, and could not adapt himself to the Northern ways, especially of the mingling of the white and colored folk, and he particularly declined to teach any boy of the colored persuasion. As the task was very uncongenial to him, he was returned to his old work of recruiting vocations at the end of the session, and Brother Adelard replaced him, directing the school until January, 1913, when Brother Matthias took over.

The director of St. Mary's Star of the Sea School had a strenuous task. Besides teaching his own class, which sometimes consisted of two grades, numbering between forty and fifty pupils, he had to superintend the whole boys' department of 220 pupils, make out reports, fill out forms and compute interminable statistics which the State Board of Education required. He had to be ever on the alert that his own pupils were prepared to pass the State and Diocesan examinations at the end of each semester, and it required considerable effort and wide-awake interest if his pupils were to obtain excellent ratings at these examinations. It was to the credit of the Brothers that their boys as a rule were eminently successful.

Brother Matthias was a very devoted teacher. His pupils felt that he had their interests at heart. They responded to his insistent endeavors and honored him for his unselfish devotion to them. He made staunch friends among the parents of the pupils by his genial disposition, and he earned their lasting gratitude when they saw their sons blossom in character and knowledge under his tuition.

At the end of his term of six years, Brother Matthias was succeeded by Brother Timothy in 1919. He followed the policy of Brother Matthias and was, like him, greatly respected by the people. Dean Robinson, the pastor, said of him at the news of his death:

> "The best altar boys I have met were those trained by Brother Timothy. My own happiest recollections of those six years are the little five minutes chats on Mon-

> day after the Altar Boys' meetings. How proud he was to see the boy-chairman call the meeting to order, and conduct it in the orderly fashion he himself inspired! How he would enjoy the speech every member had to make at his initiation! Every boy he taught is a living tribute to him. The entire great diocese of Brooklyn suffered a loss."

St. Mary's Star of the Sea School was a great burden, and the pastor had to find various means to supply his budget. One of these was the annual exhibition or entertainment by the children at the close of the school session. For weeks before the children were trained by professionals. The entertainment lasted for several nights and attracted crowds of pople who showed great admiration at the children's acting.

When Brother Timothy's six-year term was finished, Brother Matthias was again appointed to direct the school in 1925, and again he served a full six-year term, being succeeded by Brother Leopold in 1931.

The Brothers' residence was rather small and inconvenient, and the Brothers had always begged for more room, and accommodations. At last, Dean Robinson built a large and fine rectory, and turned the old rectory over to the Brothers. He fitted it up according to the Brothers' wants, sparing no pains to make it as comfortable and elegant as he could.

Under Brother Leopold's administration the school continued to increase in numbers and in the esteem of the parishioners and clergy. Already the boys had finished the eighth grade and had gone to different high schools were bringing credit to the school by the solidity and thoroughness of their early training. Some were now in colleges and some in seminaries, and even some of the former pupils were ordained to the priesthood. Religious vocations were sedulously cultivated, and the Brothers had the happiness of seeing several of their pupils in the Novitiate.

At the end of Brother Leopold's term, Brother Valerian became director in 1937. The parish began to feel the depression and the authorities looked around for whatever luxuries they could retrench. They found one, the Brothers; so they dispensed with them much to the regret of the people, at the end of the session 1940.

1) St. Rose of Lima School, Brooklyn, N. Y.
2) St. Luke's School, Bronx, N. Y.

CHAPTER XVIII

BROOKLYN, N. Y.

St. Rose of Lima School

In the summer of 1919, Brother Maurice, Provincial, received a communication reading somewhat in this wise: "My assistants have just been over to Far Rockaway and saw the Brothers there. Why can't we have Brothers?"—Father McAleese.

The Provincial was nonplussed by this singular communication and sent Brother Felix to investigate. Brother Felix reported that the pastor meant business. Brother Provincial then went over to interview him, and found a good old Irish priest, in all respects resembling the Curé d'Ars. Brother Provincial acquainted the old man with the needs of the Brothers and of a contract. He told the Provincial to draw up the contract, that he would show it to the Bishop and that everything would be all right. The contract was signed and Brothers were sent to open the school for the session 1919-'20.

Father McAleese was a priest of the old school. He founded the parish of St. Rose of Lima in that section of Brooklyn called Parkville, at the time when that part of the city was sparsely populated. Soon the city grew in that direction with marvelous rapidity, and Father McAleese found himself cramped by residences and apartment houses. It was not long before his parish had to be divided, and several parishes, now the most prosperous of the section, were carved from it. Father McAleese made plans for a magnificent church and school and priest's residence. Knowing that the school was the main necessity of a successful parish, he was content to build only the basement of his church and in this he held services for a number of years. He built his school, equipped with all the requirements of modern education, and gathered there his boys and girls to be taught by the Sisters of St. Joseph. Seeing what success the Brothers at Far Rockaway were obtaining, he would have Brothers also for his boys.

Brothers Matthias, director, Alexis and Philip were sent to open the school. Brother Matthias had just finished a successful six-year term in Far Rockaway, and was thoroughly conversant with the system of the New York schools. Father McAleese was most solicitous about the wants and comfort of the Brothers, but their residence was extremely small. Their community room when filled with four desks left no room to move about, and there was no reception room to receive visitors. However, in a few years Father McAleese made an addition to the building; but the added space was still too small for the faculty which began to increase. It was left to his successor, Father James H. Casey, to double the size of the residence and fit it with every necessary convenience.

In 1924, the directors of Brooklyn and Far Rockaway having finished their respective terms, exchanged places, Brother Matthias going back to Far Rockaway, and Brother Timothy to Brooklyn. Brother Timothy was in the second year of his splendid work when he took sick of pneumonia, and died November 16, 1926, regretted by clergy and people, whose confidence he had won. He was buried at Metuchen where the clergy of Far Rockaway and St. Rose attended, together with a large number of St. Rose's parishoners. One of the assistants stated: "Brother Timothy obtained wonderful results from the boys. He had evolved some kind of honor system and the personality of the man made it a huge success. In the school room the boys were obedient, but not servile, manly without being impertinent, and outside of class, it was remarkable how the children brought to him their difficulties in a friendly, frank way that implied absolute confidence in their friend teacher."

Another assistant gives this glowing eulogy: "Brother Timothy's death was deeply regretted by us all because he impressed us as the exemplification of gentlemanliness, tact and unfailing courtesy, that made his profession of religious life attractive, wholesome and human."

He was succeeded by Brother Leopold. Brother Leopold was sent to the Grand Novitiate in Spain in the summer of 1929, and Brother Ludovic replaced him until his return, April 15, 1940. Again Brother Matthias returned to Brooklyn in 1931, and Brother Leopold replaced him at Far Rockaway. Brother Matthias was getting on in age, but was still vigorous and was teaching a large class of boys, besides directing the young Brothers and tending to the general well being of the boys' department of about 440 pupils. He remained in Brooklyn until 1936 when he retired from the directorship.

Brother Camillus succeeded and remained two years until he was sent to direct the foreign mission in Gulu, Uganda, British East Africa. He already had been there for a number of years. His heart was set on the mission and he was not content until he returned. Brother Oswin, who had just returned from the foreign mission, was appointed to succeed Brother Camillus in 1938. He, too, remained at the head of the school for two years, until he was chosen director of the new elementary boarding school at Huntington, Long Island, in 1940.

To the great delight of the pastor, Father Casey, Brother Edgar was then appointed director. Brother Edgar had taught for a number of years at Far Rockaway and Brooklyn. While teacher at Brooklyn, he became the great friend and co-worker of Father Casey. Now as director, knowing the mind and wishes of the pastor, Brother Edgar could direct the school to better advantage, both of the pupils and the parents.

St. Willibrord's School, Verdun, Canada

CHAPTER XIX

VERDUN, P. Q., CANADA

St. Willibrord

Verdun is a municipality in the Metropolitan District of Montreal. It lies along the St. Lawrence for a distance of about three miles and between the narrow limits of the river and the Montreal Water Works aqueduct. It is a congested town of some 60,000 souls without any manufacturies or other industries, save such as cater to the immediate wants of the inhabitants. It is a residential section of moderately fixed families and of very poor ones. The buildings are mostly tenements of two or three floors on each of which dwells a family. These tenements are flimsily built with a brick facing and beaverboard partitions. In the older section the houses are so narrow that there is no space for a passageway on the inside, and curiously curved steps to give access to the different floors deface the front. The proprietors have utilized every bit of space of their lots for their buildings with a view to quick turnover in rents. There are no front lawns and the backyards are very narrow.

The population of Verdun is about equally divided between French Canadians and English speaking peoples. Of course the French Canadians are Catholic and very fervent ones at that. Of the English speaking inhabitants the Catholics number about 12,000, immigrants or descendants of immigrants from Ireland, Scotland and England, with a scattering of other races. It is the fashion among the French Canadians to call all English speaking Catholics "Irish." Mostly because of the language, the two races do not assimilate and frequently, because of difference of ideas, manners and customs, there are clashes that even the best intentioned cannot avoid. As this antipathy necessitates the separation of the French and English speaking peoples each have their own societies, churches and schools.

The Province of Quebec has set a splendid example to the world on how minorities can get their just rights. While the French Canadians demand respect and justice for their nationals who are in the minority in the other provinces of the Dominion, Quebec sets the example and puts to shame the other Provinces by its fair and just treatment of the English speaking peoples who are the minority in that Province. Thus, in the matter of education it has evolved a system, the fairest in the world. This system of education is divided into Catholic and non-Catholics. The Catholics have their own school board, and the non-Catholics have theirs. Taxes from the Catholics go to support of the Catholic schools and those of the non-Catholics to the support of their schools. This system has worked extremely well in Quebec, and avoids the great injustice one sees in our own country where Catholics are doubly taxed to support the public and their own schools.

In the Quebec Province the taxes are prorated to the School Board or School Commissioners, who are elected by the taxpayers. These commissioners build the schools, maintain the grounds, and pay the teachers and other school officials. Catholic schools are generally built near a church, as the congregations are generally large enough to supply a school population. The pastor of the parish has the duty to see that religion is well taught, and he and his assistants must, from time to time, give lessons in Christian Doctrine. He has no authority otherwise over the school, but if dissatisfied with the management, he can complain to the commissioners who generally try to remedy what he complains of.

Most of the schools in the Province are taught by religious congregations. Whenever a selection is to be made, the commissioners ask the advice of the pastor. The teaching congregations must conform in the training of their teachers and in the methods and curriculum to the laws and directions of the Provincial School Board. The school buildings are, as a rule, large, airy, comfortable, thoroughly equipped with every modern device to render the task of the teacher easy and the lot of the pupil pleasant. Whenever a community is called to direct the school, a beautiful home is built or provided for its teachers; a home suited to their life and manner of living. Nothing, in fact, is left undone that would help them in any way to lead properly their religious life, and to help them to perform their school duties more efficiently. In this ideal state of affairs neither pastors nor teachers have to worry about school finances or school upkeep.

The city of Verdun increased so rapidly that the Commissioners could hardly build schools fast enough to accommodate the prodigious growth of child population. The Canadian Brothers of the Sacred Heart were called in 1908 to take charge of Academie Richard, which was then a very small school, but soon pupils increased in such numbers that it had to be enlarged several times, and even these enlargements did not satisfy the demands, and several other schools had to be erected at different parts of the city. At the time when the Brothers arrived, the English speaking Catholics were few, and their religious and educational wants were taken care of by the Sept Douleurs Church, and the boys were assigned separate classes at the Academie Richard.

Very shortly the English speaking Catholics increased and there was little room for them in the French Church or the school. In 1913, Father P. McDonald erected for his people a temporary church which he called St. Willibrord, about three blocks from Sept Douleurs, on Willibrord Avenue. The parish grew rapidly, and it was necessary to erect a school there for the accommodation of the English speaking pupils. This was accomplished in 1919. The school was a long, factory-like building extending the full width of the block between Willibrord Avenue and Rielle Street. Half of the building was for the use of the boys, and half for the girls. The Brothers' residence was contiguous to the school on Willibrord Avenue and on the Rielle Street end was the Sisters' residence. The Canadian Brothers were called to take over the direction under the leadership of Brother

Osias who spent his last days in the South, and was known here as Brother Theophilus. The Brothers named the school Jean D'Arc, but as this did not seem to please the Church authorities, it later became St. Willibrord's School.

When the Brothers came to the school, it was a structure composed of a basement and two stories, but the pupils again increased so rapidly that it was necessary to add a story to the building, thus affording increased class room space, and also more private rooms for the teachers' accommodation. The success of the Brothers at this school was remarkable. They won the esteem of the pastor, Father McDonald, and the admiration of the people. During the time that the Canadians conducted St. Willibrord, they accomplished great good. Their pupils were high minded, accomplished and seriously interested in their own intellectual and moral development. They were attracted to the Brothers and showed sincere affection for them. While the Brothers saw to it that their pupils should devote much time to their school work, they did not neglect extra-curricular activities, among which were hockey, lacrosse, and military exercises. Their pupils became so proficient in small rifle marksmanship that for two years they won the Empire Trophy over every school in the British Empire. The teachers were not satisfied till they had made their school as excellent as any in the Montreal District. Thus during the directorship of Brother Barthelemy, the High School department was introduced, giving to the pupils the advantages of a higher education.

Unfortunately, there is in Canada a spirit of antipathy between the races. As we have said, French Canadian and English or Irish do not assimilate. Jealousies and national incompatibility serve to create a feeling of antagonism, and this spirit is ingrained even in the best of them. This spirit prevailed among some of the parishioners of St. Willibrord. They could not see French Canadians teaching the Irish boys because they thought that they gave a wrong English pronunciation and a wrong slant toward the race. Still, the Pastor acknowledged that the Canadian Brothers had done remarkably good work in the parish; but he wished a change to English or preferably Irish teachers. The Brothers who taught at St. Willibrord were generally American born, and spoke English as well if not better than most in the parish. They had brought the school to the height of prosperity, but seeing they were personae non gratae with the church authorities, they thought best to retire from the school in 1933. However, in order to keep the work in the Community, they offered it to the American Province, and persuaded the Commissioners to call the American Brothers.

Brother Lambert, then Provincial, accepted the school gladly. He saw in St. Willibrord a school of great promise for good and for staunch vocations. Therefore, in the summer of 1933, he appointed Brother Macarius, as director, together, with Brothers Valerian, S. D., Brendan, Christopher, Patrick, Charles, Canisius, Carol, Giles, Marcellus and Raphael. Brother Macarius with Brother Valerian arrived in Verdun on August 11, and was welcomed by Brother Wilfrid, the retiring director who did all in his power to prepare for the coming of the new community. As he was a great friend of the dfferent members of the Commission, he persuaded them to refurnish the residence and furnish further equipment. He also had them meet the new management in order to get acquainted. After doing all that his fine hospitality knew, he turned over the establishment to the new community on August 16, 1933.

The American Brothers spent the remaining days of vacation in adjusting themselves to new conditions, customs, and manners. They were in a bilingual country and, though they may have been descendants of Creoles, Italians, Germans, and even Hungarians, they were now to be classified as Irish. They had come from schools which they had considered as their own and where they were responsible for the upkeep of both school and residence, and the curriculum. They were now to teach in a public school where the school Commission saw to the well-being of both school and residence, even to the janitor service. The curriculum was new in content, and in division, and even in holidays. One celebrated not Washington's Birthday, but the King's Birthday; not the Fourth of July, but Empire Day. Of course, St. Patrick's Day was celebrated with all the enthusiasm that only fervid Irish know, and the Brothers with their pupils must trudge through slush and ice, braving the icy wind or rain to tell the world that England has not yet conquered Irish hearts, and to defy any Orangeman that might have had the temerity to show his colors.

School opened on the first Tuesday of September. The grades were divided into elementary, comprising six grades, and high school with four grades. It was found that although the lower grades were crowded the high school department was rather limited in numbers. Many of these people were poor unto indigences. Their Saturday pay envelope barely kept their families alive. They themselves had just an elementary education, and they did not think that their children needed more than an elementary training. Of a school of six hundred pupils scarcely twelve remained to be graduated from the high school. As soon as the boys finish the sixth grade many seek work of some kind, and though the pay is very poor and the hours of work are long, they seem satisfied. There is no compulsory education law in Quebec for the laws respect the rights of the parents.

The Brothers became acclimated, and the boys quickly grew accustomed to their ways. The discipline was free and easy, and the intercourse between teacher and pupil was frank and unobtrusive. The Brothers encouraged all the sports and they are more numerous in Canada than in the States, for there are football, basket ball, hockey, lacrosse, soft ball, and base ball. As basket ball was not known at the school at the time, the Brothers introduced it. Father Reid, the pastor became a great admirer of the Brothers, and gave them his encouragement and support. As there was no gymnasium at the school, he turned over to them the ground floor of the old church. The Brothers fitted it into a gymnasium, and, small though it was, a basket ball court was made therein. To keep the pupils busy during the recreation periods the Brothers introduced hand ball and volley ball. Their first winter happened to be the severest ever felt in that part of Canada. As some of the Brothers were Southerners, and a number had taught in the South for many years it was a hard experience for them, but they got used to it, learned how to protect themselves from the cold, and were introduced to the joys of skating on the rink in the school yard.

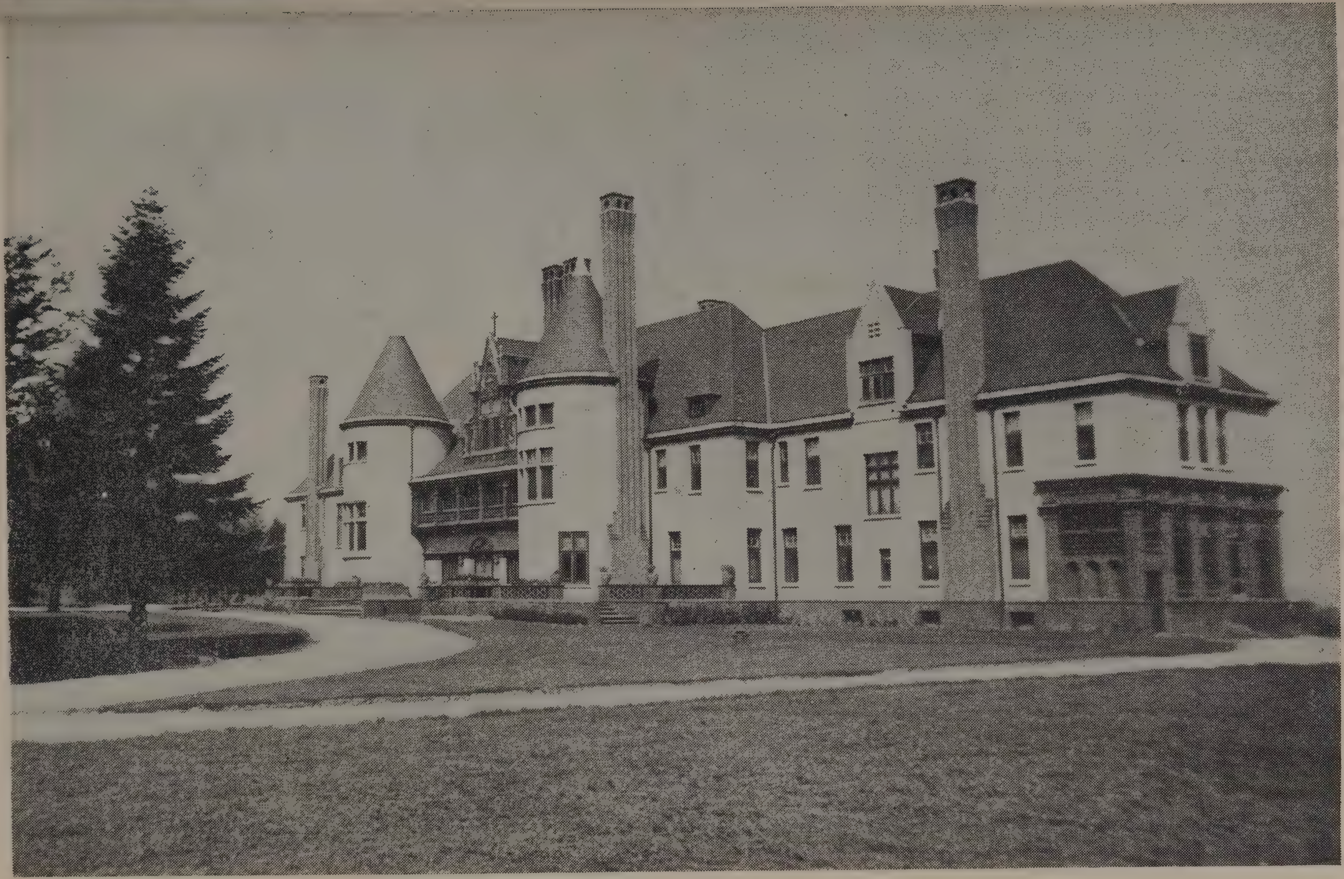
In order to relieve the congestion in the lower grades, the Commission had built on the grounds another school which they named "Motherly School", a literal translation from the French "Ecole Maternelle". In this school there were six classes of boys and six of girls of the first, second and third grades. The Brother Director had charge of the boys' department in that school also, and as these classes were taught by secular male teachers, some of whom were poor in method and discipline, the Director had to devote much of his time to this section. In winter which meant six months it was difficult to go from one school to the other, as one had to scramble over hummocks of snow, and slip along the ice. Later a school in Notre Dame de Lourdes parish was built for the girls, thus relieving the Canadian Brothers' school there. Since this left the top floor of the school vacant, the lower grades of St. Willibrord in 1936 were transferred here, and Brother Matthias was sent to superintend them.

The finest Community relations were maintained between the American and the Canadian Brothers. In the close neighborhood of St. Willibrord were Academie Richard, Notre Dame de Lourdes, and the Cenacle, all taught by the Brothers. The successive directors of Richard, Brothers René, Josephus, Romuald and Josaphat, were most friendly and hospitable. So also were Brothers Berchmans and Euloge of Lourdes, and Brother Pamphile of Cenacle.

The Canadian Brothers had established a deep religious spirit among the boys. The Americans continued the good work. The Altar Boys Society, which is the pride of every Canadian Church, was in great honor at St. Willibrord. It was the ambition of every mother to see her son among the crowd of sixty boys that adorned the sanctuary at high mass on a Sunday. The Sacred Heart Society was revivified. As in the States, different committees on various religious and social activities were formed and the pupils were trained to use their own initiative to carry on their meetings. Plays were held at stated seasons, the boys being trained by a teacher of elocution, provided by the Commission. Social entertainments were held in order to promote healthy companionship. Another characteristic of the Canadian Brothers was the teaching of singing. This was continued in the church choir, and in the school. An orchestra was established that discoursed music during many entertainments and, through the boys' own initiative, a school paper "The Green and White" was published.

In 1938, Brother Macarius was appointed Director of Catholic High of Baton Rouge, and Brother Paul succeeded him. Brother Paul enhanced the good spirit between the two communities and was very friendly with the school authorities. At the beginning of the World War II, many of the older pupils seeing a chance of easy money, quit school to work. This disrupted the high school, and there were no graduates for a few years. Brother Paul was succeeded in 1941 by Brother Cyril.

Brother Cyril, though sickly, worked enthusiastically for the welfare of St. Willibrord. He gained the affection of the pupils and the esteem of the patrons. He died March 2, 1945, and was succeeded by Brother Anselm, S. C., M. A.



Coindre Hall, Huntington, Long Island

Chapter XX

HUNTINGTON, LONG ISLAND

Coindre Hall

It had been in the mind of the Bishop of Brooklyn, Most Rev. Thomas E. Molloy, S. T. D., to establish in his diocese a low priced elementary boarding school for boys. He had already several high school boarding institutions, but there was an urgent need for a good Catholic Elementary Boarding School. The Superitendent of Education, Msgr. Joseph V. S. McClancy, interpreting the Bishop's wishes asked several communities of men, and some of women to investigate the proposition, and look about for a suitable location. To this end, he approached the Brothers of the Sacred Heart during the provincialship of Brother Albertinus, and gave him a certain time in which to bring the matter to a successful conclusion. But Brother Albertinus could find no suitable place or one within the means of the Community's purse to establish such an institution. Finally, he had to return the option to Msgr. McClancy who asked a Sisters' Congregation to consider it. They were no more successful than the Brothers.

At last, a great opportunity came the Brothers' way. There was a great friend in New York, Mr. Francis Smith, a lawyer of the firm of Smith and Nicastro, who sought in every way to promote the welfare of the Brothers of the Sacred Heart. In the course of his business, he learned of a beautiful estate near Huntington, Long Island, that was for sale. He immediately got in touch with Brother Martinian, Provincial, and asked him if he would be interested in such a place. Brother Provincial went to see the estate and was so pleased with its possibilities that he began to take action immediately to secure it. He sent members of his Council to view the place, and they were most enthusiastic in their report. He interviewed Msgr. McClancy, asking whether the question of establishing an elementary boarding school was yet opened to the Brothers. In several interviews Msgr. McClancy gave the impression that he was very favorable towards the Brothers, but that a Sisters' Community had the option on the school, and until they gave it up, he could do nothing. However, he promised to do all in his power to help the Brothers, and if the Sisters had not yet done anything towards establishing their project, he would try to get them to release their claim. He also promised to interest the Bishop, and to seek his approbation. This was greatly facilitated by the Brothers' promising to buy the property at their own risk, and not to involve the diocese in any debt or obligation. After several months of negotiation, the Provincial Council on January 30, 1939, gave its unanimous consent to buy the property. Another meeting was held on April 8, which empowered the Provincial to borrow money towards financing the purchase. On April 24, 1939, the Provincial wrote to Msgr. McClancy that the Community was now ready to buy, giving the following propositions:

1. That the Community was offered a substantial building in good condition, located at West Neck on Huntington Bay, near Huntington.

2. A plot of ground on which the building stands includes thirty-five acres.

3. Assessment on the property is $500.000, and it can be purchased for $70,000.

4. Arrangements are such that it will not be necessary to borrow money on the property for which cash will be paid, thus relieving the diocese from any financial worries.

5. The intention is to take boarding students, only boys from the third grade up to and including the eighth.

6. Programs, schedules, and regulations will follow the diocesan requirements.

7. The foundation would be very advantageous to our Brothers working in the diocese, giving them a summer home and place for their retreat.

8. Notice had been received that if the Brothers could not buy the property, the building would have to be torn down in order to reduce the taxes.

There was much delay and impatient promptings from the agents of the property, but nothing could be done until the Church Authorities could move. At last, the following letter was received by Brother Provincial:

June 15, 1939

Dear Very Reverend Brothers:

At long last your letter of April 24, 1939, about the disposition of your Community to buy without any diocesan obligation the property at West Neck, Huntington, and to use it for a boarding school for boys of an elementary school age, has been sent to his Excellency, the Most Reverend Bishop.

As I told you on the occasion of your visit and have repeated to your esteemed Very Reverend General on the occasion of his two calls, the subject of such a school is most active now and will be shortly settled. Until then I ask you to bear with patience the delay. As soon as His Excellency informs me as to the outcome of his dealings with the Sisterhood to whom the proposition has been offered, I shall send you word.

Brother Albertinus is very interested in the proposition and has just written me from St. Willibrord's High School, Verdun, Province of Quebec. I am now sending him a letter of similar import to this.

With every personal regard and with all good wishes for your esteemed Community, I remain

Cordially yours,
JOS. V. S. McCLANCY

Brother Albertinus then visiting the Province as Superior General was much interested in the negotiations, and had visited the property and the diocesan authorities trying to bring about a favorable ending. He received the following letter counseling patience:

Brooklyn, N. Y., June 15, 1939

My dear Very Reverend General:

You will be pleased to learn that today I sent the letter of April 24, 1939, written by your esteemed Provincial and accompanied by your own official approbation to His Excellency.

Yesterday I had a call at the office from the officials of the Sisterhood which has been given the option on the proposition of a boarding school for elementary age boys. The Community asks an extension of time for a careful consideration. This has been granted. Meanwhile as I have just written to Brother Martinian, I am asking your indulgence over the delay.

With every personal regard, I remain

Very cordially yours,
(Signed) JOS. V. S. McCLANCY,
Superintendent

Most Reverend Thomas E. Molloy, S. T. D.
Bishop of Brooklyn, N. Y.

At last he was heartened by the following letter from the Bishop:

August 10, 1939

Very Rev. Brother Albertinus, S. C.

Very Reverend dear Brother:

Permit me to inform you that after careful consideration of the matter of your communication of April 24, of this year and of your recent conference with me concerning the same subject, I have come to the conclusion that it would be very satisfactory to have your Brotherhood establish in the diocese of Brooklyn an elementary boarding school for boys.

The reason for the delay in the matter has been the necessary consideration of one prior application in this regard. The Religious Institute involved does not feel prepared to make arrangements for such an establishment in the immediate future and therefore, I do not wish to impose any further delay upon you and your good Brothers.

May I ask you kindly to communicate directly with Monsignor Joseph V. S. McClancy, our Diocesan Superintendent of Schools, under whose direction I propose to place this work and to arrange for its incorporation in the general Catholic educational system of the diocese in accordance with its program of teaching and administration which you have explained.

You may feel free to communicate with Monsignor McClancy immediately after the receipt of this letter.

Wishing you and your Brothers the fullest measure of blessing and success in this most important and blessed undertaking, I am

Sincerely yours,
THOMAS E. MOLLOY
Bishop of Brooklyn

Brother Albertinus immediately wrote a letter of thanks as follows:

August 17, 1939

Most Reverend Thomas E. Molloy, S. T. D.
Bishop of Brooklyn

Your Excellency:

Your kind letter of August 10th, addressed to me in New Orleans, found me at our Brothers' retreat in Metuchen, N. J.

Let me thank you, dear Bishop, for the confidence placed in us for the establishment, in your diocese, of an elementary boarding school for boys. Rest assured that we will try our best to honor that confidence.

As per your kind directions, our Brother Provincial and I will soon call on Monsignor Joseph V. S. McClancy for a definite understanding.

With every kind regard, every good wish, and assurance of a prayerful remembrance, I am, of your Excellency. The most humble and grateful son in Corde Jesu,

BROTHER ALBERTINUS, S. G.

As soon as Msgr. McClancy was notified of the Bishop's approval, he wrote to Brother Albertinus as follows:

Brooklyn, N. Y., Aug. 16, 1939

My dear Very Reverend General:

I shall be most glad to have a call from you at this office Monday morning next at eleven. In case I am detained on another call, please have the elevator man open the office door for you. This office is closed during the summer although we work there very much.

Your letter did not show the reception of the letter from His Excellency accepting the offer of your Community to open at Huntington, Long Island, a low-price boarding school for elementary boys. The letter went to your residence at New Orleans. I have also written Brother Martinian there to the effect that the matter should be held in secret until I have a chance to offer a plan for wholesome publicity. The Brooklyn Tablet can well be made our sole agency. Also we should make certain that the town will grant a permit of occupancy for the use of the buildings and the grounds for school purposes. More of this when we meet at the office next Monday morning.

Cordially yours,

(Signed) JOS. V. S. McCLANCY

Negotiations for buying the property were now begun in earnest. Mr. Francis Smith acting as the Brothers' attorney, saw to the legal aspects, the tax laws, the town requirements, etc. When all was brought to a satisfactory conclusion the Brothers bought the property for $60,000, October 26, 1939. Bishop Molloy was notified by Msgr. McClancy of the purchase and sent the following reply:

Nov. 2, 1939

Dear Monsignor McClancy:

Permit me to acknowledge receipt of your kind letter giving me the very pleasing information that the Brothers of the Sacred Heart have completed the purchase of the property at Huntington for the elementary boarding school for boys.

Since the Brothers, however, are seemingly satisfied, we shall not find any difficulty in offering full approval to this worthy and useful undertaking.

The Brothers now found themselves in possession of a magnificent piece of property of thirty-five acres lying partly in the town of Huntington and partly in the village of Lloyd Harbor. The main building is an imposing mansion built in 1912 by Mr. George McKesson Brown on the model of a French manor house in the Jura Mountains, near Dijon, where Mr. Brown used to spend part of his vacations. It is in the style of an eleventh century chateau. No cost was spared in its building. While preserving the air of the largess of hospitality, the rooms have the convenience of a modern home. The entrance foyer contains an old fashioned fire place that gives the impression of storied family gatherings. Sumptuous appointments are in all the living rooms. The grand staircase in the west tower is of teak wood. There is no useless ornamentation, no objects-d'art or frivolous decorations, as was affected by the millionaires of the gay nineties. All is simple in its grandeur, monastic in its appointments. The structure lent itself beautifully as an institution of learning, and it was found that it could be modified and enlarged without spoiling the original design.

Immediately the aid of an architect was solicited to draw up plans for additions to the building which would increase its housing facilities and supply the necessary chapel, refectory, play room, study hall, and other boarding school requirements. Thus, two wings were added and joined together to the rear of the building. After much thought and consultation, work on the remodeling and building was begun on June 10, 1940. It was carried on throughout the summer into the late fall.

As soon as the Brothers came into possession of the property, they began a campaign of publicity. They were greatly aided by Msgr. McClancy who took a personal interest in the enterprise. It was he who suggested naming the Institution "Coindre Hall", after the founder of the Brothers. He with his secretary, who had also used her influence in favor of the Brothers, visited the place several times, and their interest and admiration were increased after each visit. An editorial in the Brooklyn Tablet, the diocesan Catholic paper, felicitously welcomed the undertaking. We think it of interest to our readers to reproduce it in part.

> His Excellency, the Most Reverend Bishop, has announced officially the thrice welcomed addition to his school system. Under his care and with his personal interest we shall soon have at Huntington, Long Island, a low price boarding school for Catholic grade boys. For over thirty years this congregation of consecrated male teachers has adorned the diocesan school system. These men are now teaching in St. Rose of Lima's School, Brooklyn, and in Far Rockaway at St. Mary, Star of the Sea School. Their work has been uniformly satisfactory. Their efforts to get vocations from our boys have been rich in success. Hence it is but fair to state that both the popular cause of a Catholic boarding grade school and the nobility of the men to run it will combine to give to Coindre Hall in Huntington early and continuing success.
>
> For many long years this Diocese has felt the pressing need of a low tuition boarding school for small boys. The people wanted it and the Most Reverend Bishop pressed his best effort to accommodate them. Annually scores of inquiries about such an institution came from interested parents or relatives. The Diocesan School Office expressed regrets that the school system still lacked this essential project. Applicants were referred to the fine boarding schools which for years the Archdiocese of New York has been conducting. But now, we are to have our own boarding school for boys. Parents will be glad. Their boys will be lodged within the conveniences of many a Sunday visit. The Huntington site has much to commend itself.

Brother Provincial advertised in the Catholic papers, particularly in the Brooklyn Tablet, informing the general reader of the aims and purposes of the school, its location and conveniences. Msgr. McClancy was so impressed with the advertisement that he sent the folowing letter to Brother Provincial:

> August 17, 1940
>
> My dear Very Reverend Provincial:
>
> I was so impressed by your admirable advertisement on today's The Tablet that I felt bound to offer you every congratulation.
>
> It is one of the finest advertisement forms that I have ever seen. It is every way ideal. There is just enough said. The pictures are ideal. I am glad that you give such prominence to His Excellency, the Most Reverend Bishop. He is with us to the last. Also, the registration days were put in telling prominence,

> The more I see of your efforts to make this boarding school a success, the more delighted I am with the turn of the wheel of fortune which gave the enterprise to your esteemed Community. I hope before the opening of the school year to bring my secretary out to the school; for I want her fully acquainted as she is the one upon whom I chiefly depend for our office support of the new undertaking.

After the purchase, Brothers Martinian, Provincial, Edgar and Daniel occupied the building. The house was blessed on October 27 by Father Thamm, O. P., chaplain of the Novitiate, and badges of the Sacred Heart were placed in the different rooms. There was much work to be done. The building had not been occupied for several years, and naturally many fixtures had deteriorated. Brother Provincial had his heart set upon the undertaking. He was proud of his acquisition, and determined to see that nothing stood in the way of its success. With his personnel, aided by Brothers George and Anthony he went over the steam and water pipes, the electric wiring, the furnaces, setting everything in order and discovering defects. As soon as the work began on the additions and modifications, he saw to it that contractors closely followed the plans and that materials used were according to specifications. It was rather an inconvenient life at first for the Brothers, as there was no furniture and no beds. Furniture and utensils had to be bought in New York City, and this necessitated a number of trips. Defects were found in the heating and lighting systems, and at times there was no light, and fire had to be made in the fire places. Gradually, order was brought out of confusion, and the undertaking began to grow and prosper.

Thus, the Brothers labored till the opening of school in September, 1940. Prospective patrons were slow in responding to the advertisements. From time to time, visitors did come, but everything was in such an inchoate stage that they were not impressed and did not think that the building would be ready for the September opening.

On February 28, 1940, the Inspector for the Board of Regents of the State of New York, accompanied by Mr.

Francis Smith, visited the institution. He gave a glowing report of the place. Among other things he stated that the Regents should get away from their conventional style of buildings, and make their schools more homelike after the example of Coindre Hall. Pursuant to his report, a Charter was granted to Coindre Hall for five years, April 20, 1940.

In the meanwhile, the Brothers were continuing their work feverishly getting ready for the opening in September. Brother Provincial gave every moment he could spare from his visits to the different establishments, and other provincial work to the superintending of all the improvements. He was the inspiration, the head and front of all. The people of the village and the city of Huntington began to know the Brothers. Mr. George McKesson Brown, a near neighbor of the Brothers and former owner of the property, became enthusiastically interested in the work. He was a daily visitor, and followed all the modifications with great pleasure. Though a Protestant, he learned to know the Brothers intimately and became a sincere admirer of their lives. Whatever was in his power to help, he gave without stint and soon came to look upon the institution as his own. It was through him that the Brothers became so favorably known; for, being a very popular man in the district, people were very much influenced by his reports. He spoke so often and so enthusiastically about "his Brothers" as he called them, that people began to call him Brother Brown, and asked when he was going to join the Order. His good will was a great asset to the Brothers for as Brother Provincial put it, "We did not buy merely acres and brick and mortar, but the prestige of a very influential man." Another person whose friendship was gained was Father Thomas F. Murray, Pastor of St. Patrick's Church, in Huntington. Owing to his sympathetic reports, the friendship of the surrounding clergy was gained. He noted that since the Brothers' arrival, bigotry in and around Huntington had decreased.

After the retreat at Metuchen, August 15, 1940, the following Brothers were sent to staff Coindre Hall: Brothers Oswin, director, Bertin, Wilfred, Leo, Ferrer, Daniel,

1) Coindre Hall Grounds, 2) Rear of Coindre Hall, 3) Boat House, Coindre Hall

Anthon, Kostka, Gaspar, Victor, Bartholomew, Cyr and Alban. And now began the final preparations for the opening. The buildings were far from being finished, but emergency rooms were got ready for whatever numbers should arrive. Brother Provincial made arrangements with the Pastor of St. Patrick's by which one of the assistants should be chaplain of the institution, though residing at the rectory. The chapel wing not yet being completed, temporary arrangements were made to use what was to be the study hall. An altar was loaned by St. Patrick's and the first mass in Coindre Hall was offered Sunday, September 15, 1940, as we read in the minutes:

> I, Rev. Joseph P. O'Connor, Pastor of the Church of the Assumption of the Blessed Virgin Mary, Portageville, N. Y., offered the Holy Sacrifice of the Mass this day at 6:30 A. M.—the first Holy Mass in Coindre Hall.
>
> (Signed) JOSEPH P. O'CONNOR

On September 6, His Excellency, Bishop Thomas E. Molloy, S. T. D. visited the place. He expressed extreme satisfaction about everything—house, grounds, etc. The Bishop was surprised that there was such an estate in his diocese, and that in all the years of his bishopric, he had not known about it. On leaving, the Bishop said: "You will have no trouble in filling this place."

At last the session began on September 9th. Boarders came in slowly, and by the end of the week there were eighteen in all. This small number looked rather discouraging, but indeed it was a blessing, for, considering the unfinished state of things, it would have been impossible to take care of a much larger number. Gradually, things were straightened out. The new chapel was blessed on Wednesday, October 30th, by Father Murray, Pastor of St. Patrick's, and the stations were canonically erected by Rev. Mariano Secondo, O. F. M., on the same day. On Friday, November 1, Mass was said in the Chapel for the first time, by Father Murray. The number of boarders increased very slowly till at the Christmas holidays there were 21. After the holidays when the boys returned, the Brothers were gratified to see all the old pupils return, with the addition of several more. There had been many hardships during the first months, still the pupils were loyal and the prosperity of the school was set apace. Everything continued on an even keel till the end of the session when the school counted 38 boarders. The first closing exercises occurred in the chapel at which two boys received eighth grade certificates, June 25, 1941.

The Brothers knowing that Coindre Hall was ideal for a Summer Camp, took measures to ascertain the Bishop's views on the matter. He had already a summer Camp for the poorer boys, but he saw that there was room for another to cater to those of better means. He sent a letter to Brother Oswin, the director, inquiring what prices the Brothers were to charge at their camp. He wrote in part:

> I may tell you that I am seeking to cater to the needs of all types and classes of boys in this matter of camping since previously we have considered only boys of the poor class, owing to the fact that they usually involve children deprived of a proper physical environment, and helpful air and exercise during the summer months.
>
> I recognize, however, that we should also have regard for boys who are better circumstanced . . . ."

After hearing the views of the Brothers and the price they were to charge, the Bishop put the fixed price of $20 per week, and gave hearty approval to the camp work.

The Brothers of the vicinity held their retreat at Coindre Hall for the first time from June 28 to July 4th. The summer camp opened on July 5th, and continued till August 30th. Twenty-two boys took advantage of the camp facilities. There is a large boat house on the harbor, a pier from which the boys could fish, a float for the convenience of the swimmers, skiffs and motor boats for excursions on the bay. There is a lake where the boys could learn to swim and sail their small boats, and there are playgrounds for all kinds of games. With the reputation that the first camp acquired, the number increased to 55 in its second year.

Everything was now in splendid condition. Improvements were being made continually. The good reputation of the school was spreading. Prospectuses were distributed throughout Brooklyn and the Island, and when the second session opened, a gratifying increase of 78 boarders was had. Coindre Hall is now a fixture in the educational system of the Brooklyn diocese, growing in good will and popularity till at the present writing, it numbers 113 boarders for the third session, which tax its capacity, necessitating the refusal of more boarders.

Brother Oswin having been appointed to the African Missions in 1945, was succeeded by Brother Bertin.

Chapter XXI

MISSIONS

Gulu - Uganda

In order to respond to the call of Pius XI, that great Pope of the Missions, the Brothers of the Sacred Heart looked about for posts in the foreign field where their activities could do the most good to religion and where the exigencies of the missions would be in keeping with their kind of work. Already the Province of Spain had gone into South America, and were very successful there. The Brothers of France took over Syria, those of Arthabaska founded flourishing missions in Madagascar, and the Province of St. Hyacinthe founded missions in Egyptian Soudan, and later in South Africa. The Province of the United States was hardly in condition to send Brothers to foreign missions; still, it was felt that in order to have a standing with the Bishops and the clergy, the Province could not afford to ignore the grand missionary activities which were strring in the United States. Brother Albertinus, then Provincial, was waiting for the first suitable call. Many had come, but so far, none could be accepted. At last, there came a call from Uganda, British East Africa, and that call struck a responsive cord in the heart of the zealous Provincial, who always had admired the faith and courage of the natives of that favored land as instanced in the lives of their glorious martyrs.

Uganda, as all know is, an equatorial region in British East Africa, lying between Egyptian Soudan and Lake Victoria Nyanza. Its name has come to the Europeans through English explorers who while exploring Buganda, the southern province, heard their native Swahili followers pronouncing the Bu as a "U". The ancient Baganda (inhabitants of Buganda) were remarkably honest and loyal in their dealings with others. They worshipped Katonda the Creator, and their religious traditions were remarkably like those of the Christian. Polygamy was exceptional and the sanctity of family was honored while the parents taught their children decency in manners. But the Kings, in order to obtain despotic rule over the people, encouraged the worship of tribal gods, and with this worship entered polygamy and vice. Then came the Arabs who introduced unnatural vices.

In 1862 Captain Speke was the first European to enter the country. In 1875, H. M. Stanley, while exploring the country obtained permission from King Mutesa to invite Anglican missionaries into the territories. He wrote his famous appeal to the Church Missionary Society. He asked for "A pious practical preacher, one who can teach people to become Christians, cure their diseases, construct dwellings, understand and exemplify agriculture, and turn his hand to anything, like a sailor."

The Protestants were the first to enter the mission fields of Uganda when, answering Stanley's appeal, Rev. C. T. Wilson was sent there in 1877. He was joined in 1878 by the celebrated Alexander Mackay who was also an engineer. He became the friend of King Mutesa, and his son and successor Mwanga. He it was, who gave permanency to the Protestant missions remaining in Uganda till 1890. In 1879 the White Fathers obtained permission from King Mutesa to establish a Catholic mission in Uganda. This displeased Mackay very much who accused the Fathers of coming to Buganda, not to convert the heathens, but to take away his converts and ruin his work. Nevertheless, though Mackay was a bitter anti-Catholic, he and the Fathers became more or less friends, and both did acts of kindness and service towards each other.

The White Fathers under Père Lourdal settled near the capital in Rubaga, one of the hills of what is now Kampala. Their work was very successful and soon many of the most prominent members of the court of King Mwanga who succeeded his father in 1884, were converted, among whom were the proto martyr Joseph Mukasa and the martyr Charles Lwanga. Both of these were converted from Protestantism. They were indeed chosen souls who had charge of the King's pages and, by their example and teaching, succeeded in converting a majority of the King's inner court attendants.

King Mwanga was friendly to the Fathers and to Mackay; but he admired the Catholic religion more, and probably would have become a Catholic had he not been addicted to the most detestable of vices. Seeing that his Christian pages would not consent to sin, he became very furious. He resolved to blot out Christianity among the natives of his kingdom, and gave orders to destroy all who believed in Christ. Both Lourdel and Mackay attempted to change the mind of the king, but to no avail. The persecution lasted from November 1885 till January 1887. Many victims perished among whom were the twenty-two martyrs beatified on February 29, 1920, by Pope Benedict XV. Incidentally, it may be mentioned that there were eleven Protestants who suffered martyrdom with the Catholics.

But as is always the history of the Church, the blood of the martyrs enriched the Buganda soil and there sprang from it a most vigorous Catholicity. Today, that Southern Province is mostly Christian; there are over 268,000 Catholics out of a population of 886,000.

When the persecution broke out there were no more than 150 baptized natives and 700 catechumens. Today, in all Uganda, out of a population of 3,500,000 there are 663,000 Catholics. The country is divided into five Vicariates. One of these, the Vicariate of Masaka, separated from Buganda, is governed by a native bishop of the Baganda race, Bishop Kiwanuaka, W. F. It numbers 120,000 Catholics out of a population of 180,000. The Bishop has under him 30 native priests, 47 native Sisters. His schools number 63 with an enrollment of some 14,000 pupils. In addition, it has a normal school and a major and minor seminary.

Uganda had been administered by the British Protectorate. At present, for administrative purposes, it is divided into four provinces; viz., Eastern, Western, Buganda and Northern. The Provinces are divided into districts each of which is administered by a Commissioner. We are concerned in this history with the Northern Province, and one of the districts called Gulu of which the town of Gulu is the seat of the District Commissioner. Here is a most successful mission conducted by the Sons of the Sacred Heart, founded by Msgr. Camboni at Verona, Italy. Monsignor Camboni was greatly interested in the conversion of Africa. He drew up certain plans which did not materialize, and it was left to Cardinal Lavigerie, Archbishop of Algiers, to adopt and revise them.

The Verona Fathers, as Monsignor Camboni's Missioners are called, entered Northern Uganda in 1913, under the leadership of Father Vignato, now Superior General of the Society. The story is told that these Fathers were at first refused permission to establish a mission by the District Commissioner. They were returning Northward, disheartened, when they met Theodore Roosevelt, former President of the U. S., then on an African hunting expedition. He used his influence in their behalf, and they received all necessary permission. The Fathers then established a number of missions in that section, and met with very consoling results.

As the work enlarged, they looked about for a Community of Brothers to direct their schools, and as the Brothers of the Sacred Heart of the U. S. Province were waiting the propitious moment to launch on the foreign mission career, this happy opportunity came to them. Brother Albertinus, of great faith and missionary zeal learned of the call of Msgr. Vignato, then Prefect Apostolic of Equatorial Nile. Several letters passed between the Provincial and the Prefect Apostolic—the one asking information, the other answering and urging acceptance of his call.

When Msgr. Vignato was certain that his call was heeded, he wrote a most ingratiating letter of thanks to Brother Provincial, October 30, 1930, in which he states:

> I really admire your apostolic enthusiasms, and bless Almighty God for having given me such fervent cooperators in my vineyard. I am so glad of the Brothers' coming to take over the schools of my Mission, that I am longing for the happy day, and, if I could, I would certainly shorten

> the time, so much that next summer should be the beginning of January when the schools are opened.
>
> I thank you very much for your keen interest in making me aware of the History of your Congregation and of the splendid works undertaken for God's glory and the salvation of souls. With pleasure I have read over that article "Without Benefit of Noise", and I have handed it for reading to my Missionaries. I feel sure that in the future time your society will have many other pages to add to its glorious history, in view of the copious harvest the Brothers of the Sacred Heart will gather in this new Mission Field of Central Africa . . .

Brother Provincial in answer to several of the Monsignor's letters, on Oecember 8, 1930, wrote among other things:

> Let me thank your Lordship for your message of appreciation, your fatherly words of encouragement, your prayers for the success of our work both in America and Africa, and the many items of interest in answer to my numerous questions regarding our forthcoming work in Gulu . . . So, dear Bishop, do not fear. Our Brothers will come to you with hearty cooperation. I sincerely hope and pray that they will be a great subject of consolation to you and your Fathers, and to your Missions . . .

Msgr. Vignato had a seminary at Arua, and wished to have Brothers teach in it; but if he could not have the extra Brothers, he wrote that he would remove his seminary to Gulu. Brother Provincial stated in his letter of January 12, 1931:

> "I already wrote to your Lordship concerning the Seminarians. However, much as I would like to be able to spare two or three men for your Seminary, a shortage of personnel will not permit it this year. But you can rely on the cooperation of the Brothers to teach the Seminarians at Gulu until such a time when the Seminary can be a separate unit at Arua.
>
> "The Reverend Superior General wrote to me about your wish to have the Brothers for the beginning of August. I shall try my best to have them off from New York in the latter part of June, so that they may be able to embark in due time at Marseilles for Mombasa . . . "

The Brothers of St. Hyacinthe Province were opening a Mission in Wau in the Bahr-el-Ghazel district in the Soudan, and as required by Canon Law, Msgr. Vignato sought the approval of the Apostolic Delegate of the Missions to open the Brothers' Missions. The Apostolic Delegate was Most Rev. Arthur Hinsley, later Cardinal Archbishop of Westminster, England. He wrote on March 17, 1931:

> "I give willingly my approval if necessary, thanking God's Providence, which orders the events for the salvation of the souls in your territory as well as in the Bahr-el-Ghazel."

In the meantime, Brother Provincial had called for volunteers, and was answered by an impressive number. This zealous spirit consoled his heart very much, and he was greatly encouraged in his efforts to launch the new mission. He wrote a circular to the Brothers acquainting them with details about the mission that had been sent him by Msgr. Vignato. In this circular he states:

> I give you these particulars, my dear Brothers, to satisfy your legitimate curiosity regarding our forthcoming mission. It is for us all to sponsor it; pray for it; to collect funds for it; and, best of all, to volunteer for it. Those of you who gave their name for the missions, and who are especially interested in our Gulu Mission; who are willing to surrender themselves unconditionally to the missionary school work in Uganda; who are decidedly ready for this supreme sacrifice . . . please write to me, or speak to me when I visit the houses. The Mission Band will not be appointed before Easter. I appeal to all our Brothers, our Sodalities, and our Boys to be interested in this Mission, and to aid to their fullest ability, the Mission Funds for this, our Family Mission.

The four fortunate Brothers chosen at Easter, for the pioneer band were: Brother Julius, director, Brothers Camillus, Oswin and Colman. They all had received their College Degree from Loyola of the South, and this University wished to show its joy at being so honored, and to honor the Missionary Band. We reproduce here an account of the farewell ceremonies as held at Loyola University.

> ### SOLEMN HIGH MASS SAID FOR FOUR BROTHERS
>
> A solemn High Mass was offered at Holy Name of Jesus Church at 10 A. M. Sunday, June 21, 1931, to beg a blessing on the work of four Brothers of the Sacred Heart who are to leave New Orleans at once and bid farewell to their relatives previous to their sailing from New York, July 25th, for missionary service in Gulu, Uganda, Africa. Archbishop J. W. Shaw of New Orleans was present in the

sanctuary and delivered an address in which he praised the sacrifice of the Brothers.

They are Brother Julius, who was James P. Ford originally of Natchez, Miss., Brother Camillus, Peter L. Carrico of. Washington, Indiana, Brother Oswin, Clifford Horner of Amarillo, Texas, and Brother Colman, Leo McEvilly, a native of Washington, Indiana.

Besides the Archbishop there were present in the sanctuary, Monsignor Prim, Pastor of the Mater Dolorosa Church, 34 members of the American Province of the Brothers of the Sacred Heart, headed by Brother Albertinus, Provincial, and representatives of the Redemptorists, Dominicans, Oblates, Franciscans, the Holy Cross Brothers, and the entire Faculty of Loyola University.

The four missionary Brothers and their fellow members of the Sacred Heart took part in a solemn procession from Thomas Hall, Loyola University, to the Holy Name Church. In the procession were also the Archbishop and several members of the Clergy; at the head of the procession were the cross bearer, the two largest altar boys bearing the Papal Colors and the American flag, a score of altar boys directed by the master of ceremonies, Rev. Eugene O'Connor, S. J. The Golden Cross, the two flags, the varied garb and ornaments of the marchers formed picturesque contrasts: the white and scarlet garb of the boys; the black soutanes of the Sacred Heart Brothers, the scarlet of the Archbishop, his biretta gleaming brightly as he moved forward slowly, with attending priests.

The Mass was celebrated by Rev. Albert Biever, S. J., Pastor of the Church, assisted by Rev. John E. O'Donohue, S. J., and Rev. Paul Callens, S. J., Rev. Eugene O'Connor, S. J., head of the department of English at Loyola, was master of ceremonies. The sermon was preached by Rev. James A. Greeley, S. J., dean of the college of arts and sciences of Loyola, and former associate editor of "America", national Jesuit weekly.

Father Greeley chose as his text the words of King David to his son Solomon when the latter was to build the Temple: "Act like a man and take courage to do; fear not and be not dismayed, for the Lord thy God will be with thee and will not leave thee or forsake thee." This, said Father Greeley was his advice to the Brothers.

Praises Missionaries

"The Catholic missionaries have been men like Ignatius Loyola, Francis Xaxier, Hugh Damien and the Jesuit martyrs with their Franciscan missionary Brothers, who consecrated the soil of the nation with their blood and left it an example of self-sacrificing lives, well-disciplined and well-controlled with the noblest and highest qualities of manhood and a superhuman endurance. These young men, going forth on a foreign mission will need a full reserve of that same manly character which is recognized in self-sacrifice, self-control and endurance."

He then pointed out that it was the first time a formal departure ceremony had been held for Catholic missionaries here going to foreign fields.

Have Price to Pay

"You four missionaries who are to leave for service in Africa will have a price to pay for the crown that is to be yours, said Father Greeley. You sacrifice friends, relatives, and the sympathies, customs and habits of your native land. But I am sure that you do not regret the sacrifice, that you are of the same mettle as the missionaries who went before you."

He said that in future years other missionaries would be sent from this province to Uganda, and he pointed out that the four missionaries had volunteered immediately with 46 others when the Holy See of Rome through the Superior General of the Brothers asked for volunteers for the missionary service. He added that four other Brothers of the Sacred Heart were going from Canada for missionary work in Soudan. The Canadian Provinces have already several missions both in Soudan and Madagascar.

The Archbishop blessed the missionaries who knelt before him. After this His Grace ascended the pulpit and said a few words of congratulation. He said that the missionaries were going to a place where 22 natives had been killed because of their love for the Christian Faith. Through the work of such men as the Brothers, he pointed out, would Africa "once more return to its old glory as one of the most beautiful gems of the crown of Holy Mother Church," which it was until "the heel of the Saracen and the Mohammedan pressed it down and blotted it from the face of Africa."

Your mission is glorious and one of sacrifices, he declared. But stand fast through all your trials and tribulations for you are taking light to those who sit in darkness, in the shadow of death. God bless you, God speed you on life's journey. May your sorrows be few and far between. You are leaving home and country. You are leaving everything that is dear. But God loves you and cares for you, for you are following in the foot-steps of the Master.

Given Reception

Father George Hayes, S. J., of Loyola, presented the four Brothers with an offering of Masses and prayers from the Sodality units in all the Catholic schools of the city. He said the members of the sodalities would remember the missionaries in their prayers.

> After the ceremonies in the church the missionaries and several of their confreres dined with the Loyola Faculty. In the absence of the Rev. John W. Hynes, S. J., president of Loyola, the Rev. Griswold A. Whipple, S. J. spoke in the name of Loyola's faculty, and the response was made by the Provincial of the Brothers of the Sacred Heart, Brother Albertinus. The Rev. Florence D. Sullivan, S. J., also spoke as director of the Loyola Summer School. He said that Loyola was overjoyed to send some of its Alumni to the Missions.
>
> The four Sacred Heart Brothers who are going to Uganda are doing so in response to an appeal from Pope Pius XI for missionaries in the African field. They are to sail from New York on La France, July 25. They will go by way of Le Havre, France, Marseilles, the Suez Canal, the Indian Ocean down to the port of Mombasa, on the southeastern coast of Africa; they will then make some 1000 miles overland into Gulu.

Brother Julius fell sick during the summer months, and because of his precarious health he could not go to the missions. Brother Norbert was appointed to take his place as director of the new mission. After the Missionaries had visited their homes and bade good-bye to their loved ones, they assembled at Metuchen and they were received with admiration and pride. A fitting send-off was offered them and they sailed for their future home via Le Havre and Marseilles, July 23, 1931. They were accompanied, on their journey to France, by Brothers Albertinus, Provincial, Lambert and Martinian who were the American delegates to the General Chapter held that year. On the trip also was Brother Louis, a young Brother who was assigned to the new establishment, Christo Re, at Rome. After paying their respects to the Superior General and his Council, at Paradis, the missionaries embarked at Marseilles for Mombasa on the Indian Ocean, via the Suez Canal and Red Sea.

At Mombasa, to their surprise, they found a well equipped train that brought them to Sorati in Uganda. This was the terminus of the railroad; they had still to go over one hundred miles to reach Gulu, and this voyage had to be made by auto. Happily, the roads were excellent. At Sorati they met the Mission Fathers with their car, and after an affectionate welcome from them, they were escorted to Gulu.

Group of Missionaries with Most Reverend Angelo Negri, D. D., Bishop of Gulu, Ugunda.
Brothers Norbert, Vincent, Christopher and Oswin.

And now the missionaries had to bid good-bye to all their former habits of civilized ease. A new climate, torrid and unhealthy; a new flora and fauna, a people savage or semi-civilized were to be theirs. No more soft, pliant pupils with looks of emotional love and affection; but the dull immovable apathetic indifference of unawakened natures. Some consolations there will be in the sunburst of God awakening love in poor pagan souls; but, oh! the disappointments, the discouragements in the unpredictable crotchets of half tamed natures.

To their surprise the Brothers were furnished with a residence in every way suited to their needs, and the climate. It was a brick building with wide galleries all around, with a corrugated iron roof. To protect the rooms from the excessive heat of the sun, the ceiling is overlaid with 'colo', a native cane reed, strung together. On top of the reeds is a layer of grass and on that a layer of sand. This arrangement absorbs the heat and keeps the rooms very cool, in fact the rooms are more comfortable than many in the Southern houses. There were seven adjoining rooms, the center being the chapel nicely furnished with a marble altar, and ornamented with artistic woodwork, fashioned by the Italian Brothers. To their delight, the Brothers found the nights cool; in fact, during the rainy season they are cold enough for the use of double blankets.

The Brothers found that they had to discard their black cassocks as they absorbed too much heat, so they exchanged them for light white ones. They were cautioned never to go out in the sun bare-headed, but always to wear a sun helmet. As malarial fever is prevalent, quinine as a specific against its attacks had to be kept handy. The more dangerous black water fever had to be guarded against, and means to avert it had to be taken. Their diet consists of home made bread, milk, eggs, canned goods and sweet potatoes, Irish potatoes and vegetables grown on the place. Fruits are plentiful: oranges, limes, lemons, mangoes, bananas and plantains all grown on the place. For beverage there are milk, tea, and coffee. As may be seen, the fare is plentiful, and as the Brothers found a very good cook, they did not

Group of Missionaries: Seated, Brothers Howard, Constantius; Standing: Brother Colman, a Missionary, Brother Camillus, Director, a Missionary, Brother Vincent suffer from a change in diet. Fresh meat is not so abundant, and can only be had when the Brothers go hunting. The game consists of guinea fowl, quail, gazelles, water bucks, etc.

The Brothers found an excellent school building on the plan of their residence. They enrolled about 100 pupils, all boarders, and all Catholic, between the ages of 10 and 18. Their school is classed by the English Government as an Intermediate School, divided into Intermediate "A", with four classes, and Intermediate "B", with two classes. The curriculum consists of English, Mathematics, Geography, General History and Sciences. After finishing the Intermediate School, the pupils, if they manifest superior talents, go to the seminary or the Government College. There are also artisan and Agricultural schools. The English Government gives a grant to each mission school, and has direct contact with the Bishop who in turn treats by contract with the Brothers.

The Brothers found the pupils dull, slow-witted, effortless and lazy, without any ambition to improve themselves. There are some brilliant exceptions, however, and these compare in intelligence most favorably with our best American students. As to discipline, they were very submissive, having great deference to authority of their chiefs. It was hard to teach them to play. During recreation hours, they preferred to sit in groups and talk to each other in their Kiswahili, a language which he Brothers had to learn, but which they found simple and easy. To occupy the students during the recreation hours, the Brothers introduced games, such as hand ball, tennis, soccer, and soft ball. They also had a track team with all the different events of the district, and soon the Brothers' boys became so proficient that they became champions in nearly every branch of athletics. As the boys loved marching and show, the Brothers organized a brass band, and fitted the members with a showy costume in which the boys strutted proudly on occasions of feasts or public events.

Examinations for promotion into higher schools are given by the Government. The examinations come sealed with the government seal, and may not be opened except in presence of the pupils five minutes before the tests begin. A failure in any one subject means a repetition of the grade. This is not too severe, for the English system of marking is comparatively lenient, and the examinations are made to suit the African mentality. The school year is divided into two parts. The first term begins in February and continues till the end of June, and the second from the beginning of August to December. The preparation for departing for vacation is a very simple matter. The boys tie up their belongings in a bundle, and with it depart on foot for their home in the bush, walking sometimes 200 miles.

The harm done to the manners and morals of the pupils during the vacation months is sometimes heart-rending. Unless the pupil has a strong character he is engulfed in the mire of vice and savagery he sees around him. It is, of course owing to the grace of God and the fine training received that so many return untouched by the moral degradation to which they were exposed. During the vacation months of December and January, the Brothers make their retreat, prepare their curriculum for the succeeding term, tend to repairs, work their gardens, and do many odd jobs. They relieve the monotony by occasional hunts and trips to the Congo, and neighboring tribes.

When the Brothers first arrived, they taught in the Seminary, which had been moved from Arua on the Congo border to Gulu, so that the students could get the advantage of the Brothers' tuition. They were also asked to take charge of the farm school which they did for a year or so, until they were overtaxed and also because the Province could not increase the number in the faculty. The success of the Brothers was so gratifying that Monsignor Vignato, on April 4, 1932, wrote to Brother Lambert, Provincial, the following:

> I am glad to assure you that our dear Brothers are feeling well and seem to be content with their Mission work. We consider the coming of your Brothers as a gift of the Sacred Heart to this Mission, and now we may realize that we did not hope in vain. They are exemplary

Group of Mission Students, Gulu, Uganda

> religious, and excellent teachers. The boys are affectionate to them, and proud of them. I feel sure that their devotedness and ability will obtain the best results for the glory of God and the profit of souls in the Mission.

The Brothers continued their good work. In the first burst of missionary fervor, it had been in the mind of the Superiors that the Brothers should remain on the missions throughout their lives, but they reckoned not on the climate and the unhealthy conditions of such a country for the white man. Soon malaria and other tropical diseases began to sap the strength of the workers. It was seen that if the Community wished to save the Brothers for longer services, they should be recalled from time to time in order to recuperate their shattered health and nerves. The first one to break was Brother Colman. He was recalled in 1934, and Brothers Christopher and Ernest were sent to replace him and to reinforce the faculty. Brother Camillus had to be returned in 1935, and was replaced by Brother Vincent. Brother Ernest returned in February 1936, as he was unable to acclimate himself to the country. Brother Oswin returned in 1938, and Brothers Camillus and Colman now having been thoroughly restored to health, begged to be allowed to go back to Africa. Their wish was granted in 1938, and Brother Norbert's term of office as director having expired, Brother Camillus was appointed Superior. In the summer of 1939, Brothers Constantius and Howard were sent to Gulu, and Brothers Norbert and Christopher were recalled.

The mission is visited periodically by the District Inspector. In one of his late reports he has given the following appreciation of the Brothers' work: "Teaching is of high standard and very thorough. English is very well taught. The enthusiasm of the whole Staff is obvious, and the teaching, conscientious and thorough, while the relation between Staff and boys is excellent. There is no school with a better qualified Staff."

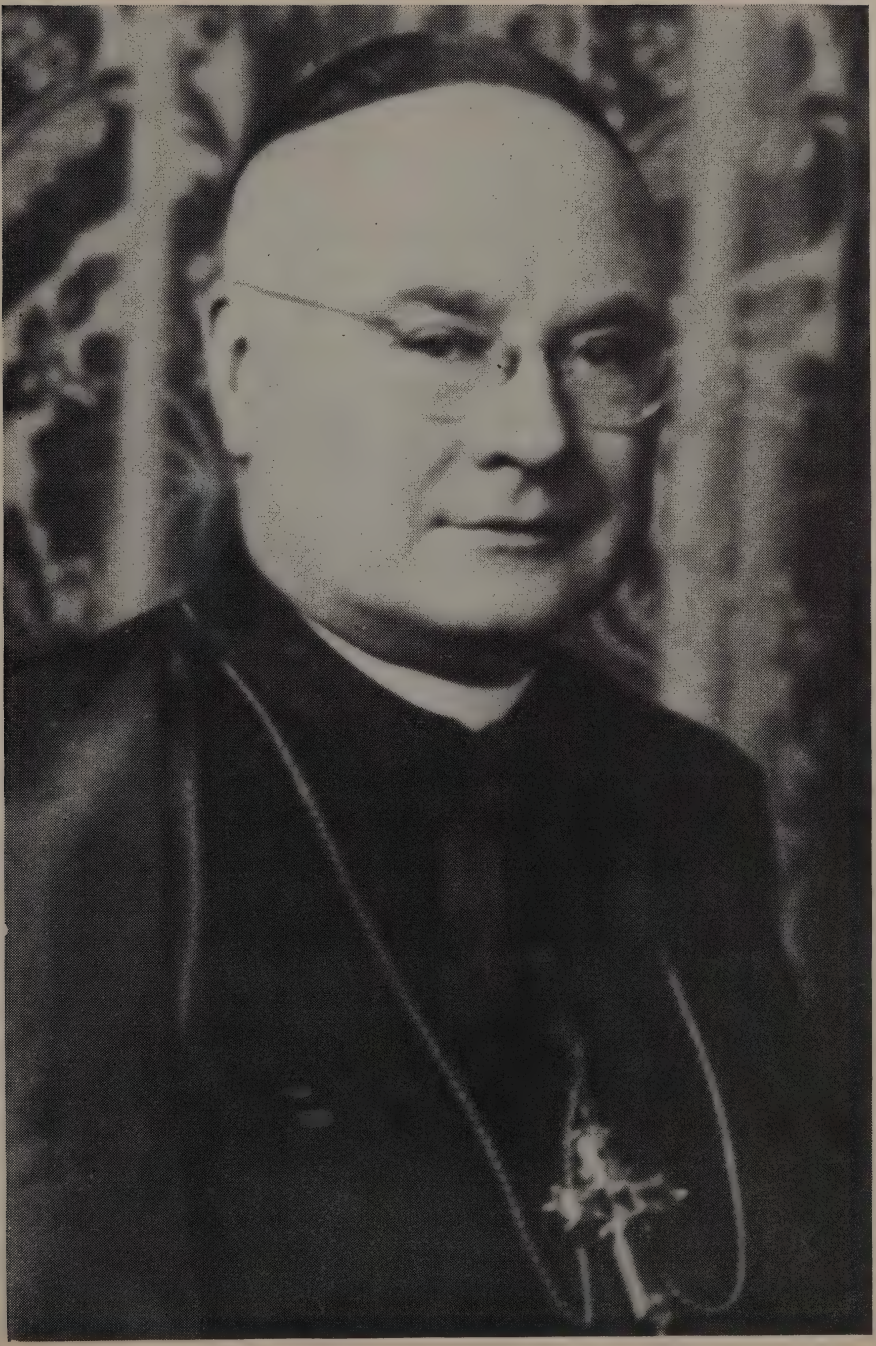
At the commencement of World War II the British Government took over the Gulu Mission as a supply depot, and the Brothers' school was moved to Nyapea, West Nile, a mission post some sixty miles south of Arua, the principal Mission of the Verona Fathers, and about six miles from the Congo border. It was, indeed, quite a task to move a school about 150 miles. Lorries or trucks were hired, and loaded with all the furniture and other equipment, and moved by roads more or less in an improved state, across streams and through valleys, and, in a primitive ferry, across the Nile. But by careful and skillful management the moving was done without a serious mishap.

Nypea is a simple mission post situated in a beautiful table land 7000 feet above sea level and surrounded by towering mountains. The air here is pure and vigorous and a temperate climate is experienced. The nights are cold and one must sleep under sufficient cover to be comfortable as the temperature goes as low as 50 degrees. Tropical fruits and flowers and vegetables of the temperate zone grow abundantly. Nyapea is more pleasant and livable than Gulu. When the Brothers arrived, there were very poor accommodations and few buildings. A large brick and tile kiln was established and soon there was enough material to erect school and residence.

When Italy entered the war on the Axis side, the English Government interned all the Verona Fathers and Brothers, as they were Italian. This put the missions in great danger, but the White Fathers from Congo soon generously took them over. Representations were made in favor of the Italian missionaries, and the government relaxed its rigorous discipline, and allowed the Verona Fathers to resume their work under certain guarantees.

Brother Vincent returned from the Missions and Brothers Norbert and Oswin were again sent there.

In the summer of 1946, Brothers Giles and Herman were sent to the mission to replace Brothers Camillus and Colman who were returning to recuperate their shattered health.



His Eminence Francis J. Cardinal Spellman
Archbishop of New York

CHAPTER XXII

THE BRONX
NEW YORK CITY

St. Luke's School

On April 7, 1943, Father Robert B. Mulcahey, D. D., pastor of St. Luke's Church in the Bronx sent an inquiry to the Brother Provincial about the Brothers' taking over the upper grades of his Grammar School. He had heard of the Brothers through his friend Msgr. J. H. Casey, L. L. D., of St. Rose of Lima Parish, Brooklyn, in whose parish the Brothers are teaching and for whom he expresses the greatest admiration.

When Father Mulcahey and Brother Provincial came to an understanding about getting the Brothers, Father Mulcahey immediately set about getting permission of the Diocesan Superintendent of Education, Msgr. Kelly, and of the Diocesan Council for the Brothers' admission into the Archdiocese. After an interview between the Brother Provincial and Msgr. Kelly, and after all questions were examined by the Diocesan Council, Father Mulcahey received the necessary approval by May 18th. He immediately set about looking for a residence for the Brothers, and after several other interviews, seeking information about the Brothers' requirements, he had by August 6 the residence prepared and requested that some Brother would come to see to the distribution of the furniture.

Everything was in readiness by August 15, 1943, and on that day the following faculty was announced: Brothers Nicholas, director, Leo, S. D., Anthon, Bartel, Malachy and Foster. They were to teach Grades VIII, A and B, VII, A and B, VI, A and B. St. Luke's parish is very numerous and the children are plentiful. On the opening of the School, September 13, 1943, there were enrolled 1670 pupils including boys and girls. Of this number, 259 boys fell to the Brothers for the first term, and 278 for the second term. The Brothers' school is a separate building, three stories high, in the midst of a cluster of other structures. It was one of the first projects of Father Mulcahey when he came to the parish in 1931. There is a passage way that leads into the church, and thus the pupils do not have to go out into the weather for different church services for the school.

The Brothers' residence is about six minutes' walk from the school and church. It is what is called a "private apartment", and is in the midst of other apartment houses. It is a four story building, and very narrow, with dining room on the second, and private rooms on the third and fourth floors.

The boys made a favorable impression on the Brothers, who found them docile, polite, and willing. Well over 90% of the boys are from families of Irish descent, and as the Brothers express it, "There is not a sissy among them." They are anxious to please and go out of their way to be of assistance to the Brothers. The pupils were found outstanding in Catechism and reading. They all live in apartments, and, as the families are all of a healthy size, sometimes the conveniences are not conducive to study; still there is little trouble in having the pupils do their school work. They are deeply religious; they not only know their prayers, but say them, and say them well. It is not an unusual sight to see many children at Mass and Communion every day, and there is a wealth of vocations in the parish for Priests, Brothers and Sisters.

Of course, all this good is the result of the work of the zealous pastor and his assistants, ably seconded by the splendid work of the Dominican Nuns of Blauvelt, N. Y., who have taught in the parish since 1908. The Brothers fell heir to this splendid work. That they are continuing it is attested by the satisfaction of the pastor, the love of the pupils and the great admiration of the parents. It is the great pride of the parents that they now have men teachers, trained in the knowledge of their growing sons' difficulties, and they have already borne witness to the benefits accrued from the Brothers' teaching.

The pastor, Father Robert B. Mulcahey, D. D. is a kindly mannered, saintly priest, apparently nearing his sixties. He spent some twenty odd years teaching philosophy at St. Joseph's Seminary at Dunwoodie, N. Y. His bearing is dignified, and he has a kindly and fatherly smile. He is gifted with a marvelous memory, knows almost all the pupils by name, and something about each one, and also their parents. His dealings with the Brothers have been very friendly, and he has told them how highly he appreciates their work. He has praised them to everybody with whom he has come in contact.

Reverend Brother Theodule
Founder of the Brothers' Work in Canada

Chapter XXIII

CANADA

I

Arthabaska

Courtesy—*"Les Frères du Sacré-Coeur au Canada."*

While Brother Norbert, Assistant General, was making his canonical visitation of the Province of the United States in 1871, he became acquainted in New Orleans with a certain Trappist, Father Francois d'Assise. This monk was traveling throughout the States selling arnica made at his monastery, Notre Dame des Neiges, Ardèche, France, and the proceeds were sent to recoup the finances of that monastery. He always stopped at the Brothers' houses and made himself as one of the family. The Brothers nicknamed him "Father Arnica". While in conversation with the Reverend Father, Brother Norbert expressed his desire to found an establishment in Canadian Quebec, that most devoted Catholic Province. Father François informed Brother Norbert that he was about to visit Canada, and that if he saw an opening he would recommend the Brothers of the Sacred Heart.

Some time afterwards, Father François was a guest of Bishop Lafleche of Three Rivers, Quebec. One day the Bishop received a letter from the pastor of Arthabaskaville, asking him to get some Brothers for his school. The Bishop was in a quandary, for he said "I have no Brothers, neither do I know where to find them." Father François told the Bishop that there was a Community of Brothers in the South anxious to establish themselves in Canada. They were known as "The Brothers of the Sacred Heart". The Bishop was charmed with the name and immediately took steps to call them to his diocese. He wrote to the pastor of Arthabaskaville, Father Suzor, telling him to communicate with Brother Athanasius, then Provincial of the United States Province.

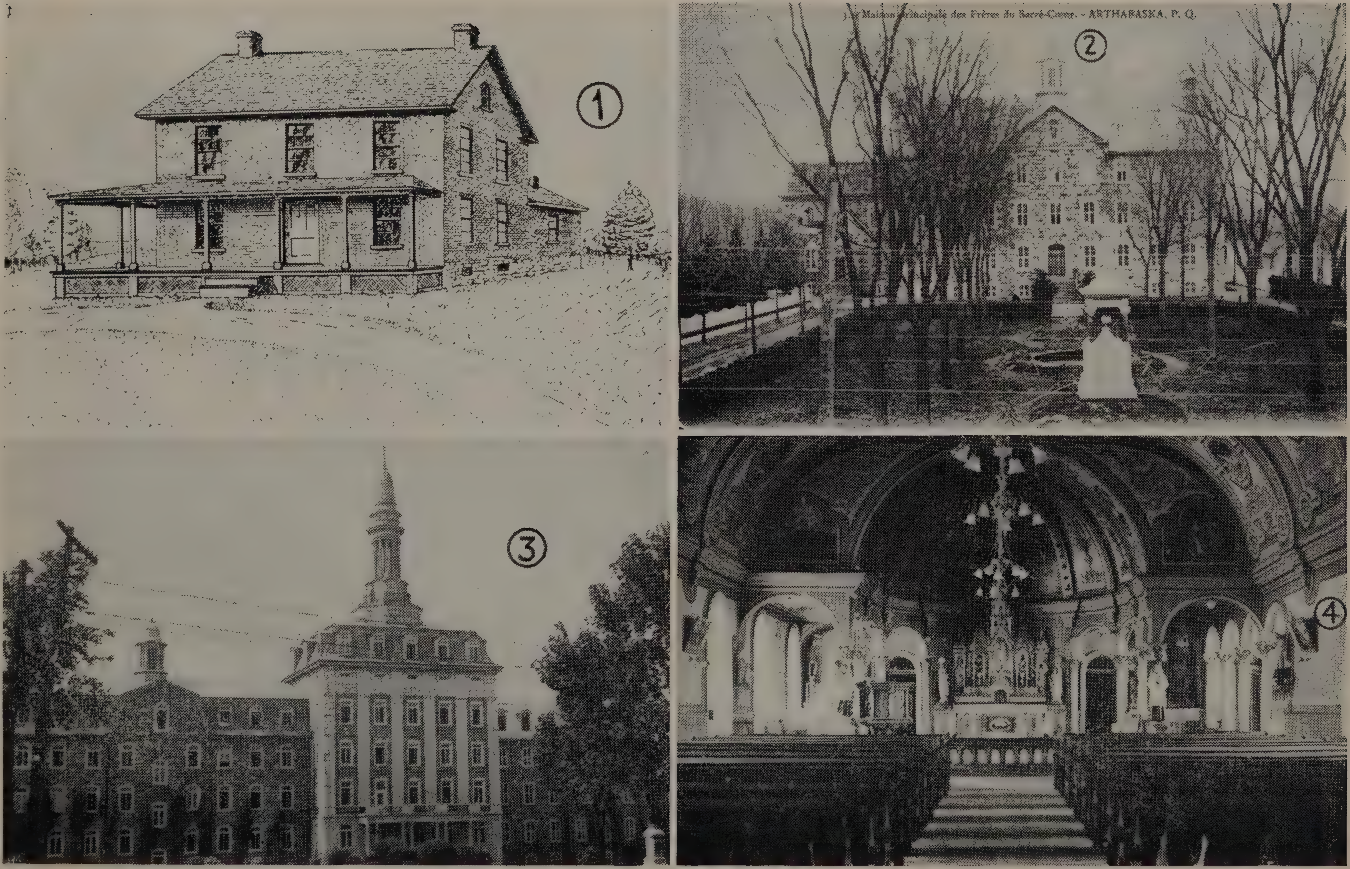
Brother Athanasius was very happy to receive this request, and immediately began to set the work in progress. He sent Brother Cyrinus from Indianapolis up to Canada to make final arrangements.

Brother Cyrinus gave a satisfactory report and the Provincial proceeded to send the necessary Brothers. Brother Cyrinus, appointed the Director, arrived a second time at Arthabaskaville, October 25, 1872. On November 24, Brothers Theophile and Edmond were sent from Indianapolis, and on November 24, Brother Theodule arrived from France, thus completing the first faculty.

The beginning was severe and discouraging. The Brothers were given a private residence 43 feet by 33 feet, on a plot of ground consisting of 12 acres. The building was of two stories with two large rooms, four small rooms and a garret. This abode was to serve for several years for the Brothers' residence, classes and boarders whose sleeping quarters were in the garret. The first year they enrolled 110 pupils, with four boarders. As one can imagine, the crowded quarters were not conducive to the health and spirits of either Brothers or pupils.

Added to these inconveniences, the Brothers had to endure mental sufferings from misunderstandings with the pastor and commissioners. Brother Cyrinus was a devoted religious, but knew not how to demand for his Brothers certain elemental rights which were their due. In April 1874, he was replaced by Brother Henry (Vidal) who had been a great success as vice-president at Bay St. Louis. But he was sickly, had little energy, and less sympathy with Canadian affairs. Things did not mend under his direction.

At last, Brother Arnould arrived from France in November, 1874, and was appointed Director. He was a man of robust physique, and of great energy. His genial disposition heartened the discouraged Brothers. He cleared up all the misunderstandings by his wise policy, and suave disposition. He set to work to enlarge the school, erecting in front of the old building a large four story stone structure with a wing


1
3 Maison Principale des Frères du Sacré-Cœur. - ARTHABASKA, P. Q.
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Arthabaska, P. Q., Canada. 1) First Foundation, 2) Second Foundation, 3) Present Novitiate, 4) Novitiate Chapel in brick. All this work was finished in 1876. The original property was ceded to the Brothers and other properties added. Thus the work in Canada was put upon a firm foundation, and became the center of the wonderful expansion that the Community has experienced in that favored land.

In 1878, a Novitiate was opened in the old school building behind the College, and Brother Theodule was made its first Novice Master. This good Brother was the head and front of the work and expansion in Canada. He saw the discouraging beginnings, and it was owing chiefly to his intelligent vision and energetic work, that he saw the phenominal increase in every part of the Province of Quebec.

In 1880, St. Joseph's Novitiate at Indianapolis, Indiana, was closed, and the few remaining novices were sent to Canada. From that time until the separation, the American recruits were sent to Canada and made their studies in Arthabaskaville.

The Canadian Schools belonged to the United States Province until 1900. Brother Athanasius was Provincial. As the distance between the houses in the South and those of Canada was very great, and as traveling was becoming very fatiguing for Brother Athanasius, now weighted by age, he was given a Socius in the person of Brother Osmond. Brother Osmond was in the prime of life and vigor; he did most of the visiting of the houses in both countries, and as he was of very pleasing personality, he became very popular.

As the establishments began to increase and the personnel to multiply, it was felt by both sections that there should be a separation into two Provinces. This was effected in 1900. There were at that time in the Canadian section, 170 Brothers, 14 houses in Canada and 4 in the New England States.

As the division was made ethnographically, the New England houses being of Canadian origin, were alloted to the Canadian Province. Brother Osmond was appointed Provincial of the United States, and Brother Theodule, who had been Novice Master at Arthabaska since 1878, was appointed Provincial of the Canadian Province. Now began a period of great prosperity for the Arthabaska Province and a phenomenal increase in subjects of worth. But this increase could not supply demands for Brothers, nor for the overflow of pupils in the different schools. In 1898, the Novitiate at Arthabaska was too small for the increased numbers of novices and juvenists. A piece of land having been given by the municipal authorities of Victoriaville, as an inducement for them to found an establishment in that locality the Brothers erected a Novitiate on the land, and transferred the novices there, leaving the juvenists at Arthabaska.

In 1905, the increase of the pupils at Arthabaska College was so great as to tax the accommodations. There was the question of enlarging the College; but the irregular lay of the land did not conduce to such enlargement. Then as Arthabaska was some miles distant from the railroad, and was inconvenient for transportation, it was decided to transfer the College to Victoriaville, and enlarge it, and to make a Novitiate out of the College. This was done not without causing bitter feelings among the inhabitants of Arthabaska.

Establishments began to multiply; the number of subjects increased, so that there were in the Province of Canada 29 houses, 330 Brothers, 35 novices, and 75 juvenists. As this was a heavy burden for one Province to carry, it was decided in 1912 to divide the Province in two—Arthabaskaville and St. Hyacinthe or Montreal. We leave St. Hyacinthe for another section.

Brother Octavius was appointed Provincial of Arthabaska Province which had 15 houses and 183 Brothers. Brother Theodule was appointed visitor of each Province. He also had leisure hours to compose new text books for the schools. These texts have proven so popular in the Province of Quebec, that many have been adopted by the Provincial Board of Education.

Brother Octavius was succeeded in 1915 by Brother Antoine. Brother Antoine saw a great future for schools in the country near the mouth of the St. Lawrence, and his

1) College du Sacré Coeur, Victoriaville, Canada
2) Juvenat, Rimouski, P. Q., Canada
3) Juniorate, Winthrop, Maine

efforts to establish in that section were crowned with success. He established a juvenat at Rimouski in 1921. This was a wise move for the Brothers now see a future Province in the Gaspésie.

In 1928, Brother Antoine was succeeded by Brother Ulric. Brother Ulric was a very intelligent man, trained in the school of Brother Osmond. He was exceedingly well versed in the History of Quebec and dearly loved his country's manners and customs. He was a man of fine physique, and an interesting personality. His Province continued to prosper under him, while the morale of the Brothers was most excellent.

In 1934, Brother David succeeded as Provincial. During his administration the Novitiate was greatly enlarged and beautified in 1936. In 1943, Brother Gonzaga succeeded as Provincial. During World War II the Government took over the Victoriaville College for war work. The Brothers bought a most spacious property and built a magnificent Institution on the acquired land.

It was nothing but right that the Brothers of the Sacred Heart should show their profound gratitude to the Sacred Heart for their great prosperity by establishing foreign missions. Pope Piux XI, the Pope of the Missions, was insistent that religious orders should send missionaries to less favored and pagan lands. Gladly responding to the appeal, the Province of Arthabaska opened a mission in Madagascar. This mission has proved a great success and the Brothers have a number of schools there, and a Novitiate and Postulate.

Again, Arthabaska Province found itself too large for the care of one Provincial. Under the energetic impulsion of the Reverend Brother Superior General, Brother Albertinus, it was again divided in 1945 into the Provinces of Arthabaska and Quebec. Arthabaska had now 493 Brothers, 50 scholastics, 47 novices and 138 juvenists. There are 45 houses; 31 in Quebec, one in New Brunswick, five in Maine and eight in Madagascar. The number of pupils is 9251.

Mont Sacré Coeur, Granby, P. Q., Canada

II

PROVINCE OF ST. HYACINTHE

Courtesy of Brother Hyacinthe

In 1912 the second Province, St. Hyacinthe, was founded with 14 houses and 155 Brothers. The Sacred Heart College at St. Hyacinthe was set aside for the Novitiate of the Province, and under the guidance of Brother Lucius, 47 young men brought from Arthabaska to form the nucleus of the house of formation.

Brother Lawrence was appointed the first Provincial. He was a staunch religious, in all the strength of manhood, and he had been a member of the Civil Corporation of the Institute since 1900.

His first care was, of course, the novitiate. He enlarged the property and isolated it by trees and shrubbery, and beautified the grounds with gardens, trees, and courtyards. But, his principal care was the solid foundation of his Brothers in the spiritual life and in knowledge. He affiliated his Province with the "Conseil de l'Instruction Publique" which supervised the Brothers' studies and gave yearly examinations for the different Teachers' Diplomas. Later, the Province was affiliated with the University of Montreal for the Higher Studies of the Brothers.

He then enlarged the Provincial House to accommodate the fast increasing numbers. Two wings were added and a beautiful chapel was built in the rear. Brother Lawrence was in the full flush of success and devotion when his health failed, and as he could no longer perform the duties of his office, he was succeeded in 1915 by Brother Theodule.

Brother Theodule had been busy in publishing school text books graded through the elementary, grammar and high school departments. In all, he wrote 32 volumes, and these were so practical that the "Conseil de l'Instruction

Publique" adopted 27 of them for the schools of the Province of Quebec.

Brother Theodule continued the good work of his predecessor, giving his utmost care to the religious foundation of the Novices, promoting regularity in the establishments and founding new schools. He celebrated his Golden Jubilee in 1919, when he was the recipient of manifestations of love and esteem of his Brothers, and the object of great honors from ecclesiastical and civil authorities. In August of that year, he was elected Assistant General, and with much pain and sorrow, he had to leave his beloved Canada and spent six years in Spain. He returned with great joy to his beloved country in 1926, and continued to work for his dear Province till his death in 1943 at the advanced age of 87 years.

In 1919, Brother Theodule was succeeded by Brother Louis-Edward. The times were hard. The First World War had made a dent in recruiting, and the great demand for Brothers taxed the personnel of the houses. Brother Louis-Edward saw that a more solid foundation should be given to the formation of the young Brothers so he added a second year to the Scholasticate, and was not anxious to open new schools.

He established chapels in each house and fostered a more fervent spirit among his Brothers. The zeal and devotion of the Brothers were such that many pastors expressed their gratitude and joy for the Brothers' work in their parishes. The different School Commissions showed their appreciation for the fine education that the children were receiving.

Brother Louis-Edward spent the nine full canonical years as Provincial. He then became econome of the Province, which position he filled till 1937, when he was called to France to become Econome General of the Institute. He died there in 1946.

Brother Lucius succeeded to the office of Provincial in 1928. He was well fitted for the position, for he had been

Master of Novices since 1915. He was intimately acquainted with most of the Brothers, and well knew the problems of the Province. To him is ascribed much of the forward movement of the Province.

There had always been a vigorous Alumni Association, or, Amicale, as it is called, in each school. Now the different Amicales were federated into one Association, thus extending their influence throughout the Province.

A Vocation Week was established during which vocation talks were given, and recruiting intensified.

The study program was enlarged and study bureaus were established, and contents greatly enlarged. Normal and University courses were popularized. Summer courses in different districts were followed.

The different religious organizations were revivified. The Holy Childhood and Propagation of the Faith, were much encouraged. The Pope's Day was established, and Brother Polycarp's Day for the beatification of Brother Polycarp, the Second Founder of the Institute, was invigorated.

The periodical "La Voix" was established in 1932. This magazine appears monthly, and is a source of much information about the houses' work, as well as a means of disseminating ideas for better teaching, and an incentive to greater piety.

Recruiting became intense, and was so successful that the Provincial House at St. Hyacinthe became too small. The question of enlarging the building was found undesirable. A new location was looked for, and one was found at Granby, where the population had always shown great sympathy and esteem for the Brothers.

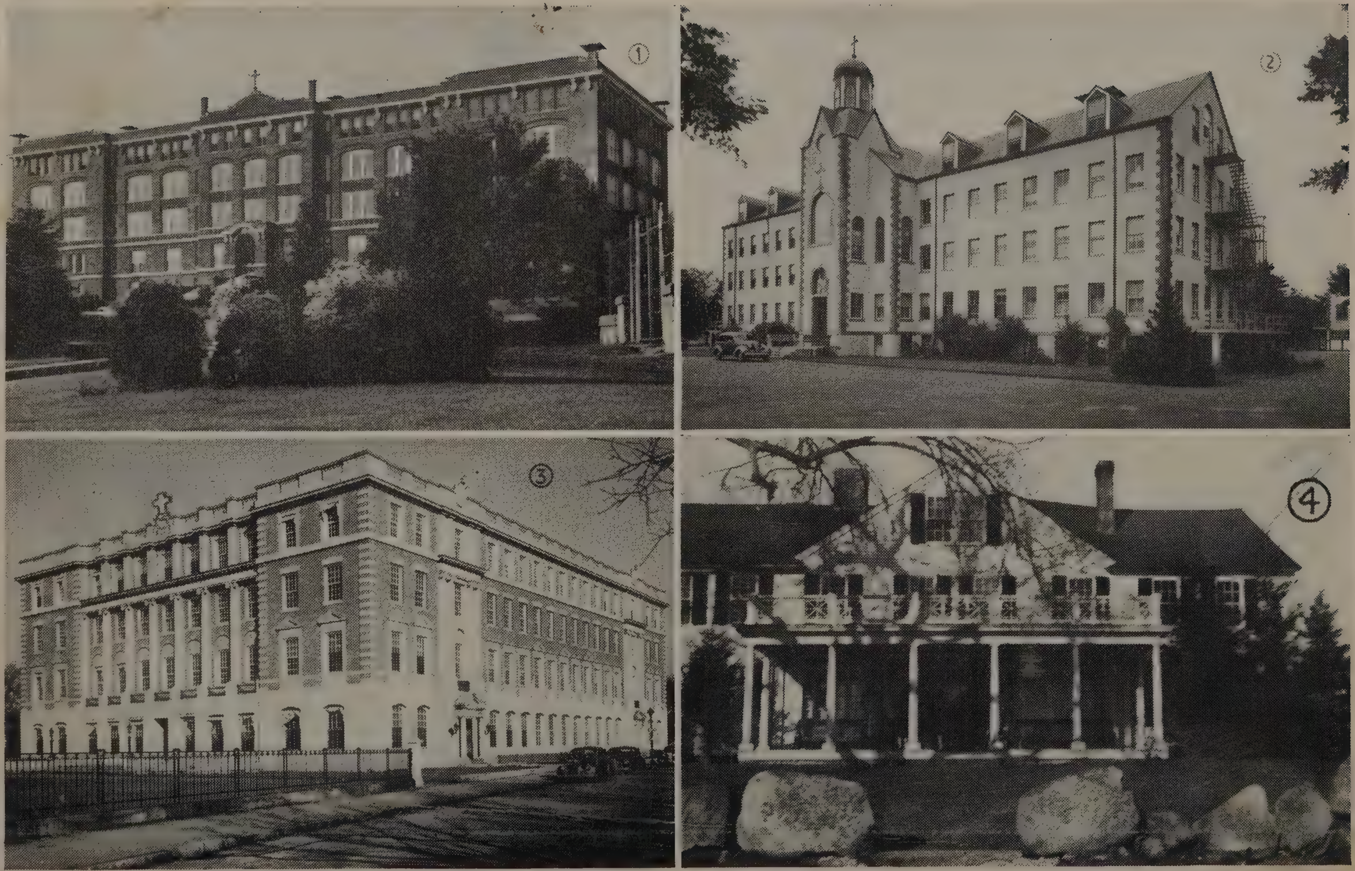
A beautiful site on an elevation near the city was obtained, and there was erected a large and grand building, the pride of the Province, in 1932. The dedication of the building was marked by solemn ceremonies, assisted by several Bishops, numerous clergy and a multitude of the laity. The celebration coincided with the sixtieth Anniversary of the founding of the Brothers in Canada. Several Brothers received the "Order of Merit" from the Province of Quebec, with Brother Theodule receiving the highest award of "Trés Méritant".

The old Mother House at St. Hyacinthe was again turned into a boarding school, and continued as such till it was destroyed in a disastrous fire on the night of January 18, 1938. The fearful holocaust cost the lives of 5 Brothers and 41 pupils.

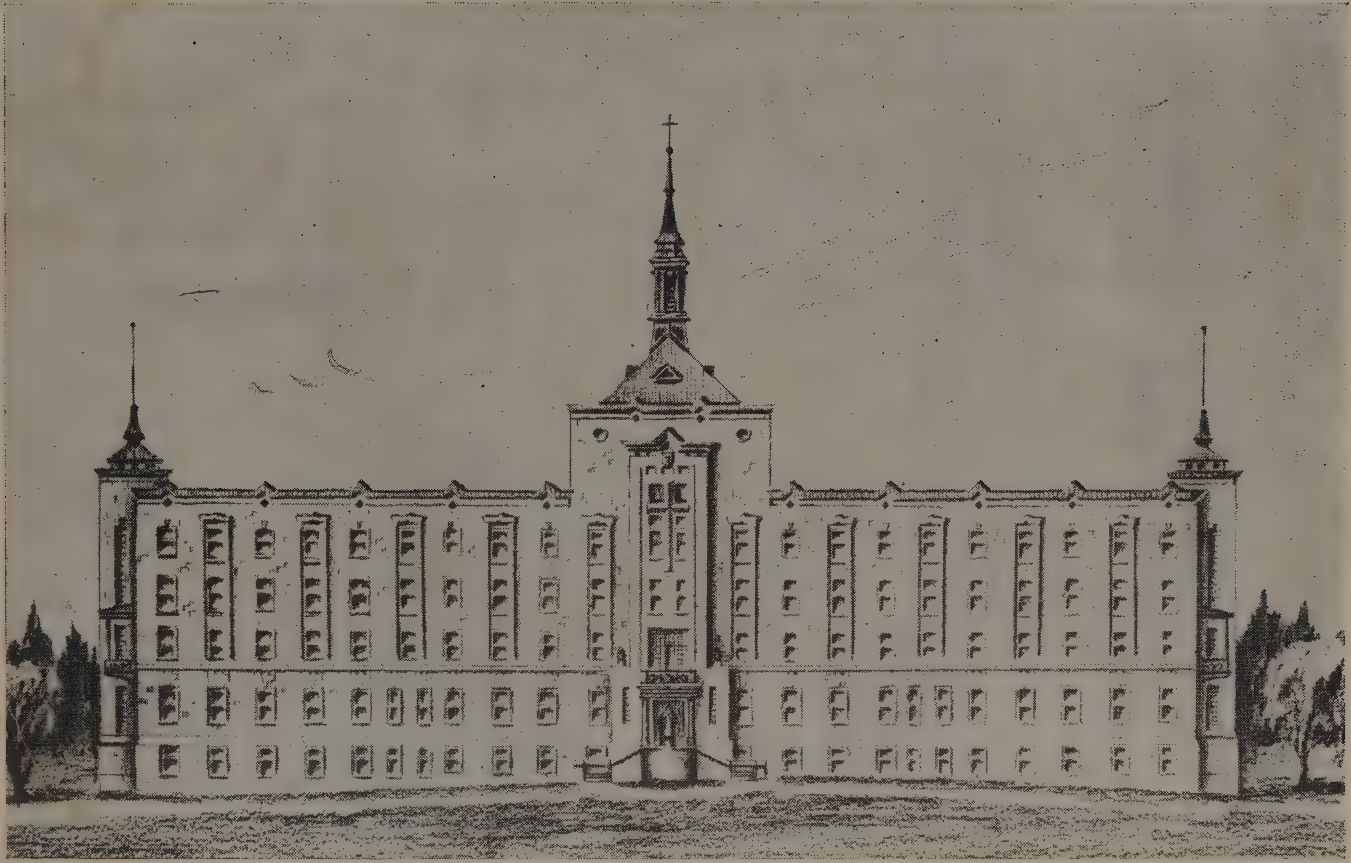
The Province of St. Hyacinthe enthusiastically responded to the call of Pope Pius XI to send Brothers to the missions. In August 1929, four Brothers were sent to Khartoum in Egyptian Soudan. Later, another mission was founded at Wau or Bussere. But these missions did not succeed, and the Brothers were recalled. Later, a mission at Roma, in Basutoland, South Africa, was established. This mission was more successful, and in 1940, five Brothers were sent to reinforce the work. They set sail on the Egyptian steamer Zam-Zam, but unfortunately were captured by the Germans on the high seas. They were brought to Germany where they remained prisoners till the end of the War. The Brothers in Basutoland have already established a postulate and Novitiate for the natives.

In 1942, a new mission was opened by Brother Josaphat in Haiti. Here the mission has also proved a success, and several schools have been opened.

Brother Lucius was succeeded in 1937 by Brother Edmond and Brother John Felix. At the present writing, Brother Josaphat is Provincial. He is young, vigorous, and zealous. There were then 53 houses, 654 professed Brothers, 59 scholastics, 45 novices, and 139 postulants and juvenists. As this was a heavy burden for one Provincial to carry, Brother Albertinus, Superior General, erected the New England Houses into a separate Province. That left St. Hyacinthe with 524 Brothers, 47 houses, 40 novices, and 132 juvenists and postulants. This is still a heavy burden, and prospects are for another division to make Ontario into a new Province.



1) Mont St. Charles, Woonsocket, R. I., 2) Sharon Heights, Mass., 3) New School, Shaween, Andover, Mass., 4) Juniorate, Harrisville, R. I.



Future Provincial House, Quebec Province, Canada

III

NEW ENGLAND STATES

The Province of the New England States was formed in 1945 with Brother John Marie as Provincial. It consists of 135 Brothers, 8 Novices, and 21 Postulants. At present the house of formation is at Harrisville, R. I. There is a brilliant future for this province as it is in very fertile field for vocations. It has two fine Institutions, Mont St. Charles, and Sharon Heights. Lately the Province bought a magnificent building and large property near Andover, Mass. This building is to be remodeled into a boarding school. The intention is to transfer the boarders from Sharon Heights to this Institution, and reserve Sharon Heights for a Provincial House and house of formation.

IV

PROVINCE OF QUEBEC

At the division of the Province of Arthabaskaville, 1945, the Province of Quebec was formed. Brother Emile was appointed Provincial. The Province has 16 houses, one procure, one mission—Santiago, Chili, consisting of 5 Brothers.